

# Leader calls for conventional arms buildup

WASHINGTON, D.C. (APJ) — A leading Dutch authority on Western defense has said that the U.S. and NATO (which includes the Dutch) and the Soviet Union have acted with unbelievable stupidity and short-sightedness in the last five years. And their folly will come to critical expression in the Dutch national

elections this May, possibly leading to a grave crisis in NATO.

More than three years ago, NATO's Supreme Allied Commander in Europe, General Bernard Rogers, told the NATO defense ministers that Europe and the Alliance faced grave dangers from deficiencies in conventional forces. "NATO's current military

posture," he reported, "will require us — if attacked conventionally — to escalate fairly quickly to the second response of our strategy: deliberate escalation to nuclear weapons."

In order to keep faith with earlier NATO decisions, the Dutch government agreed several years ago to consider deployment if the Soviets and Americans failed to reach an arms agreement by last November. The U.S.-Soviet stalemate at the summit meant that the Dutch Parliament went ahead with its vote and narrowly approved the cruise missiles.

According to the Dutch leader, the Dutch government should have insisted instead on spending more money to improve its conventional defenses rather than deciding to introduce the cruise missiles.

The Soviets, he said, were foolish not to have made conciliatory moves much earlier (as the Dutch urged them to do) in their negotiations with the U.S. The



Needed: more helicopters not missiles

Soviet military's slowness to encourage nuclear reductions has put the U.S.S.R. Continued on page 5 ...

# Calvinist Contact

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## Lots of stamps — lots of love!

### Bert Witvoet

SURREY, B.C. — During the months of November and December, 1985, *Calvinist Contact* ran a small want ad in the classified section that read: "Who can help? Mentally handicapped boy is saving stamps (world-wide). If you have any, please make Ralph happy. Send all stamps to Ralph van der Woude, 14490 - 106 A. Ave., Surrey, B.C. V3R 1T4."

The ad certainly brought results. To date, Ralph has received well over 20,000 stamps from people all over Canada and the U.S.A. "And with it came many nice letters and notes, Christmas cards and other cards," writes his mother, Rits van der Woude. Needless to say, Ralph was very happy with the heartwarming response.

### Who is Ralph?

A lot of people asked questions about Ralph, and rather than send letters to all these people, Rits has sent us a picture of Ralph sitting behind a pile of only some of the stamps he received. With the picture came the following information:

Ralph is 25 years old. He works in a workshop for the mentally handicapped in Surrey. Working mostly for the two airlines C.P. Air and Air Canada, he and his friends roll face towels, repackage headphones for passengers, pack sugar bags and do many other such jobs. According to his mother, Ralph loves to work there. The next time you fly these airlines and use the on-board services, think of Ralph and his friends.

Ralph started collecting stamps in 1978. A teacher at his school got him interested in saving stamps. He specializes in stamps from Canada, Holland and Australia. But his general collection includes stamps from well over 150 countries.

Ralph loves to play golf, and he is a

very good pool player, according to his Mom.

### Gratitude for response

She concludes her letter by saying, "Ralph says many thanks to the staff of C.C., who placed the ad free of charge, making it possible for him to receive all these stamps. And thanks to all the families and friends who sent him all these stamps. Thank you all very much. I love you all. May God bless you."

We add as a footnote to this happy story that it is our policy to place non-commercial "compassion" ads free of charge when we judge that there is a need. Although this policy does not in any way bind us for the future, we do mention it for the benefit of our readers so that they might make use of it when appropriate circumstances arise.



Ralph van der Woude with some of the stamps sent by readers.

### Bert Witvoet

BURLINGTON, Ont. — The Interim Committee of the Council of Christian Reformed Churches in Canada (CCRCC) has sent a letter of explanation and apology to the Canadian classes of the Christian Reformed Church. The April 11 letter made reference to two recent public actions by CCRCC.

### Did not mean to support specific policy

The first public action took place when Council's Committee for Contact with the Government and Council's Executive Secretary, Arie Van Eek, issued a statement regarding Citizens

for Public Justice's (CPJ) proposed federal budget priorities. According to the April 11 letter, the secular press did not fairly represent the intent of this statement, lumping it together with endorsement by other churches.

At the same time, the April 11 letter expresses regrets that the authors of the statement "did not clearly indicate in their release that the church has no mandate to judge specific social/economic proposals, leaving the impression that CCRCC supports one particular set of economic guidelines."

The letter also apologizes for the fact that the authors did not follow a

Continued on page 4...

## Canada's population close to 26 million

### C.C. Staff

A just-released Statistics Canada report says the population of Canada has topped 25.5 million.

Ontario continues to be the most populous province with 9.1 million people. Its population increase in the 1985 census year was larger than all the

other provinces and territories combined (121,800 versus 113,900 for the rest of the country).

Quebec now has 6.6 million residents, followed by British Columbia (2.9 million), Alberta (2.4 million), Manitoba (1.1 million), Saskatchewan (about 1 million), Nova Scotia (883,000), New Brunswick (720,300), Newfoundland (580,700), Prince Edward Island (127,900), the Northwest Territories (50,900) and Yukon (22,700).

Census years run from June 1 to May 31, and the new statistics reflect the population as of June last year.

Since 1974, births have accounted for a greater percentage of Ontario's population increase than migration from other provinces or countries.

Western Canada has replaced Quebec as the major source of migration to Ontario.

### In this issue:

Mary Vander Vennen continues her look at how adult children relate to their parents ..... p.9  
A Christian high school student from B.C. evaluates how two novels look at love and sex ..... p.10  
"Joy comes in the morning," an adoptive mother's story ..... p.11



Calvinist  
Contact

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Editorial

Why Reagan is getting little support

I watched President Reagan's televised news conference on April 9. What amazed me was that almost one half of the questions directed at him had to do with Libya and Colonel Gadaffi. Reagan did not appear to be reluctant to address the matter, calling Gadaffi "a mad dog."

What a shame, I thought, for the President of a great nation to spend so much time on this megalomaniac from Lybia while the whole world is watching. I could picture the man from Tripoli sitting in front of his television set, catching every word with great satisfaction, as he twirls his baton in the air, passing out snide remarks to his subordinates about "the American cowboy." At the same time I suspected that this Washington exercise was necessitated by the fact that European support against Gadaffi is woefully lethargic.

The U.S. a villain?

Why is that? Is there anyone in the world who doubts that Libya exports terrorism? I don't think so. What keeps other nations from joining the U.S. in any act of war is that the U.S. has such a bad international reputation. I don't think any society or government in the world has had to endure as much mass denunciation as has the United States of America.

A writer in the Calvin Seminary student paper *Kerux* is trying to understand why that is so. Neil P. Jasperse concludes that

Let youth be com-passionate

"That age is best, which is the first,  
When youth and blood are warmer."  
(Robert Herrick)

A recent survey I conducted of Christian high schools in Canada about the fast of Senator Hebert left me with good and bad feelings. The resulting news story (see front page, C.C., April 11) indicates that students think little of what the senator did and are not unduly worried about the future. Most of them are able to find summer employment and part-time jobs. According to Belleville Principal Peter Van Huizen, students think that "their marriages are going to succeed and they will find work."

I find that news encouraging. Young people ought to have plenty of hope. Early cynicism is a sure prescription for trouble.

What I missed hearing in the survey was a strong sense of compassion, however. When everything is well in your particular neck of the woods, you may become somewhat callous towards the reality of suffering "out there." The overall picture of Canadian youth is not without pain and deprivation. Thousands of city youth are living on the streets, resorting to prostitution, drugs and alcohol as a way out of the pain of the moment. Was there nothing to Senator Hebert's protest? Was he just "a flake"?

I am reminded of a saying that goes: "Anyone under 40 who isn't a socialist has no heart — anyone over 40 who is a socialist has no brain." Besides knocking the ultimate value of socialism, there is recognition of the value of youthful passion or a youthful "heart" in this statement. In other words, if our young people begin to act too much like older people, they may miss out on important development of feelings.

I would have expected an older person to see through the folly of Jacques Hebert's fast, but secretly I wished that our youth would have caught something of the senator's French-Canadian passion.

millions of people in the world have developed a negative attitude towards the U.S. because the U.S. is a villain. Why is it a villain according to him?

It consistently operates from self-interest, economically and militarily. This, he says, is in direct violation of Phil. 2:4: "Look not only to your interests, but also to the interests of others."

I think the writer is correct in his observation. But I must add that I don't know a country in the world which does not operate from a similar nationalistic self-interest. Surely that feature does not make the U.S. unique.

Why this poor image?

What I think does make the U.S. both different and resented are at least four considerations:

- 1) The United States has an open society. Hence its intentions are usually revealed, if not by the government then by the press.
- 2) The United States claims to be a Christian nation. A survey has revealed that 45 per cent of the American people believe that a personal faith in Christ is the only way to eternal life. One out of three Americans claims to have had a conversion experience. From such a society one expects more righteousness than from an officially atheist society like the Soviet Union.
- 3) The United States is powerful and this tends to make less powerful nations uncomfortable and resentful.
- 4) Americans display an unabashedly self-congratulatory style that Europeans, Asians and the others too easily interpret as lacking in taste and modesty. What these people often overlook is that once a culture uses a certain style of expression, it cannot exclusively be judged by the standards of other cultures. A typical American is no more lacking in taste and modesty than a typical Frenchman or Canadian. He just uses different behavioural symbols.

No excuse for selfishness

All of which is not to deny the critical edge of the "viewpoint" written by the *Kerux* writer. Churches in a country that claims so many born-again people should call their government to exemplary international conduct. Just because everybody else is selfish, does not mean that one's country may ignore God's laws for nations.

Letters

**EDITORIAL POLICY:** We encourage our readers to write brief responses to material published in our paper. Please specify the issue and article you are commenting on. A long letter,

The wrong Rupke

Be assured that it was not my husband Ron, father of five, "having lots of fun, getting paid to be a naturalist" in Germany and Switzerland (C.C., April 11, letters), but his younger brother, Mark (your error? or bad signature?).

The Christian Labour Association of Canada, the organization that employs my husband, is not in the habit of sending its representatives on trips like this, although it might be fun if they did (i.e. if I came along!)

**Margaret Rupke,  
Woodbridge, Ontario**

*It was our mistake. Having been your husband's teacher many moons ago his name surfaced in my mind when I retyped the letter.*

**Editor**

Good coverage

In connection with the recent retirement of Mr. John VanderBoom, I would like to thank you for the choice that you made in running that story on the front page of C.C.

We have received many favourable comments from your readers who commented on the fact of *Calvinist Contact* carrying it, as well as on the continuation of the ministry of the World Home Bible League.

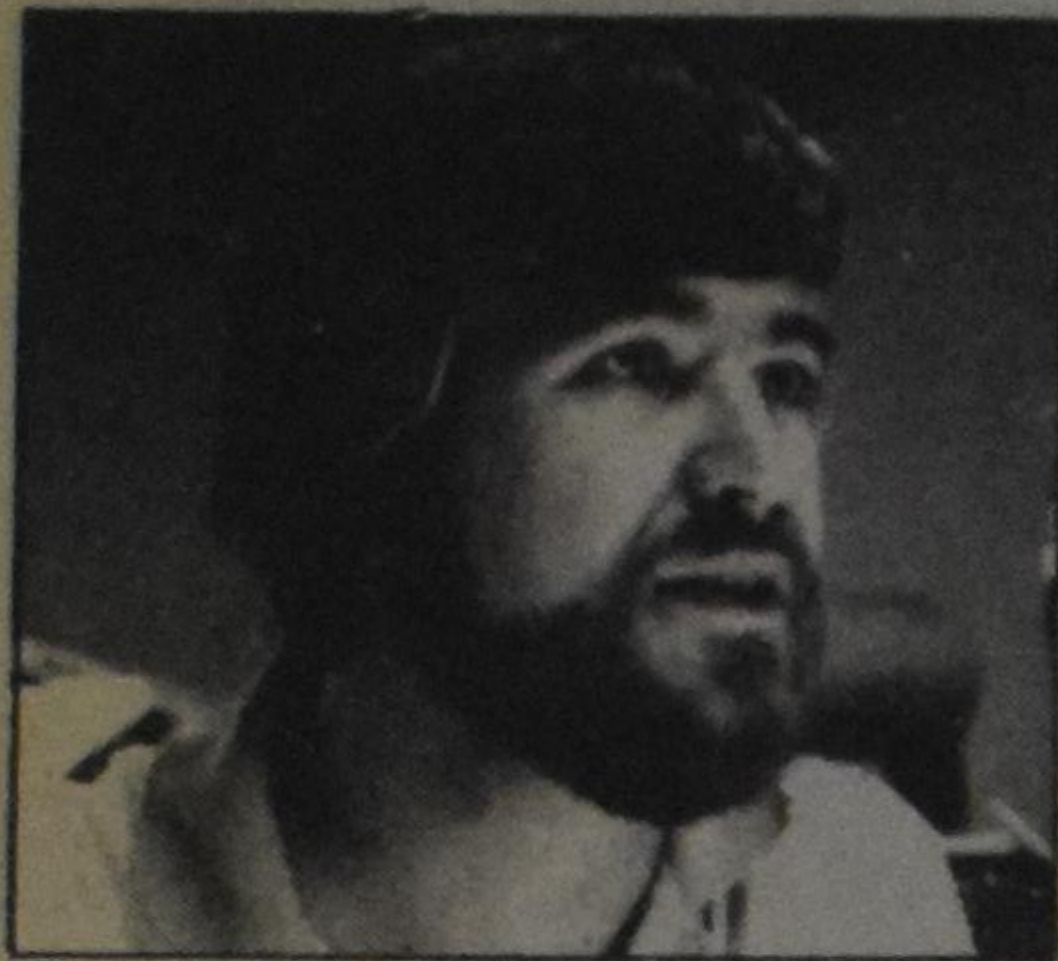
**John G. Klomps,  
Executive Director,  
World Home Bible League,  
Weston, Ontario**

Grateful echo

Thank you for publishing Dr. John Bolt's article, "Who speaks for the church" (April 4, 1986). Allow me to thank John Bolt for writing so clearly



JUST A MOMENT/HERMAN PRAAMSMA



*"I wouldn't want to belong to any club that would accept someone like me as a member."*  
(Groucho Marx)

My opinion is much coveted these days. The high and mighty are seeking after me. Witness the following examples:

Last month I received a letter from the Progressive Conservative Party of Canada. In that letter it was made crystal clear that since I was of sound mind and no doubt financially solvent, I would a) jump at the chance of supporting the PC Party and, b) sign over amounts of money to them to keep our country on its present steady course. Enclosed in the letter (personally signed by a computer which used a high-ranking, well-known PC name), was a thin but handsome card which stated that I was a contributing member of the PC Party. And, don't forget!, political contributions are tax deductible.

This month, since word must have gotten around, I received a letter again: from General Motors of Canada Limited, signed by no less than one G.A. Peapples, President and General Manager. To give you an impression (and to impress you), get a load of this:

*"As the new President of General Motors, I'm turning to you and a number of other executives, business leaders and opinion makers for assistance.*

*You see, for the last few years, we at General Motors of Canada have been actively involved in vast technological changes .... most apparent in our luxury cars ... Cadillacs ... state-of-the-art ... safe, luxurious, exciting driving.*

*Now, that's what I think about our product. But that's not as important as what you think about it. As an opinion leader, it's you who will ultimately influence the image of General Motors among the quality automobile buying public .... That's why I'm writing to you personally to ask for your comments about Cadillac ...."*

No free samples were enclosed. However, there was a "Luxury Car Questionnaire" which, had I filled it out, would have left its subtle mark on next year's Eldorado.

Where do these people *get* my name? Do they read *Calvinist Contact* perhaps? More intriguing still: who will contact me next to join their group or benefit from my trend-setting wisdom? I'm kind of hoping to be consulted on acid rain, and I would volunteer gladly to represent my country at the next Commonwealth Conference. I'm also willing to give a second opinion on new jams, provided that the companies that seek my pronouncements enclose free (but sizable) samples.

I just had a frightening thought. Do you suppose it's possible that a number of recent decisions made by economic and political leaders *were* based on the "valued opinion" of "knowledgeable" fellow citizens? Who advised Reagan to bomb Libya? To whom do the Oil Companies write to solicit advice on gasoline prices? Whose opinion counts when it comes to men's styles and social service programs?

To paraphrase Groucho: I would never trust any political or economic organization that took my advice seriously.

What frightens me is how much that advice is sought after today.

*Herman Praamsma is pastor of the Fellowship Christian Reformed Church in Rexdale, Ontario.*

Longer Letters

A plea for constructive dialogue

Much could be said in response to Dr. John Bolt's lengthy reaction "Who speaks for the Church?" of April 4. I will restrict myself to a few comments on his negative references to CPJ's [Citizens for Public Justice] recent Social Development and Job Creation Fund proposal to the Federal Government and the Opposition Parties. This proposal is seeking justice for Canada's millions of working poor and unemployed people, as well as our neighbours on social assistance. We want to do this *without adding to the national debt*. Our proposal would create nearly 300,000 new jobs.

Dr. Bolt implies that CPJ's attempts to come to grips with chronic unemployment and widespread poverty do not differ from "U.S. Great Society Welfare programs" and "liberal socialist policies." As the record shows, CPJ's proposals do differ, both in principle and in practice.

If Dr. Bolt had taken the trouble to call our office to obtain copies of CPJ's *Guidelines for Christian Political Service*, our proposed *Charter of Social Rights and Responsibilities*, and CPJ's *Guidelines for Social/Economic Decision-Making* on the basis of which we develop our budget proposals, and if he had taken the time to read these key documents, study the budget proposals

and ask us his questions about their legitimacy from a Christian political perspective, he probably would not have jumped to the wrong conclusions he did.

Of course CPJ's proposals are debatable. Like all human beings, we are fallible. However, if Christians are to have a meaningful debate as to how we and our churches can best contribute to the development of a stewardly economy and a just social order, then we should make it a point to become familiar with the biblical principles to which CPJ is committed and with the socio-economic goals of its budget proposals. This requires proper consultation and solid homework. Only then can we have a fair discussion which will contribute to a healing witness in our broken world.

Anyone wishing to help CPJ become a more effective channel for Christian political service is invited to contact us for more information. The documents mentioned above are available for \$3 from CPJ's offices in Toronto, Calgary and Edmonton. We look forward to hearing from you!

**Gerald Vandezande,**  
Public Affairs Director,  
Citizens for Public Justice,  
Toronto, Ontario

Moses spoke to Pharaoh

In his article "Who speaks for the Church?" April 4, 1986, Dr. Bolt contends that the Canadian Council of Christian Reformed Churches should not be speaking on behalf of the CRC on economic and political matters. I would submit that the issues are not economic and political but are moral and justice issues.

I have always seen poverty and its related problems as a moral issue and the Church as having responsibility in provision for the needs of the poor. To be sure, the Committee for Public Justice's proposal is an economic solution to a moral problem. If we as a Church may not voice our support to an economic proposal, as Dr. Bolt suggests, is it only our responsibility then to continue to provide patches and band-aids to the casualties of our government's current economic policy through the diaconal arm of our Church?

In the same vein, if a world power opposes the political ideology of a duly elected government such as the regime in Nicaragua and shows that opposition by supporting rebel forces to disrupt that government and its people, we are witnessing an injustice and the Church then has a right and a duty to speak out. Moses spoke to Pharaoh on behalf of God's people regarding his economic injustice to the Israelites. Why not the Catholic church speaking against the

Duvalier regime in Haiti or the CRC addressing Mulroney or Reagan regarding political injustice in Central America?

Dr. Bolt suggests that our clergy are grandstanding in addressing these issues. He also asks what happened to the doctrine of sphere sovereignty indicating that these views should be addressed by the CLAC, CPJ and RCBPA. CPJ is in fact addressing the economic injustices to the poor and the Canadian Council of the CRC lent its support.

If Rev. Van Eek was grandstanding I expect at Judgment that our Lord will deal with that. However, if he speaks to the issue of poverty and injustice out of genuine love for God's people and our Lord's creation, I cannot imagine that our Lord would pass judgment because the doctrine of sphere sovereignty was not adhered to.

**Raymond A. Elgersma, M.S.W.,**  
Kitchener, Ontario

Council has limited jurisdiction

Thanks very much, Dr. John Bolt, for the article 'Who speaks for the Church?'

My question is: Does the mandate of the Council of Christian Reformed Churches in Canada include making political statements or endorsement of such statements as mentioned in the article?

I read in the Acts of this Council that its jurisdiction shall be limited to those *ecclesiastical* matters which are of common concern to the member classes, and which cannot be dealt with equally well either by the local churches or a synod.

**John de Young,**  
Vinemount, Ontario

500 to 750 words, may be published in the upper right-hand corner of this page provided it meets editorial standards. Letters may be abbreviated or only excerpts may

be published to meet editorial requirements. Unsigned letters will not be published but names may be withheld upon request.

about this issue before it is too late and the Council of Christian Reformed Churches in Canada loses all credibility. Thousands of CRC members echoed John's "probably too angry response: 'Not on my behalf you don't!'" I too sincerely hope that elders and deacons as well as ministers will simply do what they have promised to do when they were ordained and refrain from making or endorsing socio-political pronounce-

ments on our behalf.

**Jakob H. Kits,**  
CRC pastor,  
Duncan, B.C.

Bolt speaks for pastor

With reference to Dr. John Bolt's article "Who Speaks for the Church?", AMEN!

**Dennis Royall,**  
CRC Pastor,  
Ingersoll, Ontario

Pontius' Puddle





## News

### Council apologizes for errors

... continued from page 1.  
previously outlined procedure for communicating with governments. (For a complete text of the statement supporting CPJ's federal budget proposals, see elsewhere this page.)

#### Guideline not met

The second part of the April 11 letter makes reference to a telegram from Canadian Church leaders to Prime Minister Brian Mulroney, prior to his visit with U.S. President Ronald Reagan. Executive Secretary Arie Van Eek represents CCRCC on the Inter-Church Committee on Human Rights in Latin America (ICCHRLA), which sent the telegram. (For a complete text of this telegram, see elsewhere this page.)

The April 11 letter explains that, according to Council's own guidelines, "all task force statements endorsed by our representative [must] have the full consent of Council, or of the Interim Committee...." This guideline, says the Interim Committee in its letter, was not met.

The letter further says: "The Interim Committee has discussed with the Executive Secretary his signing of this telegram. The Rev. Van Eek regrets that action and the Interim Committee has accepted his apology."

The letter ends by asking for prayer and support in the continuing struggle "to serve our Lord and Saviour in a sinful world."



Finance Minister Michael Wilson

### Statement regarding Citizens for Public Justice's proposed federal budget priorities

The Committee for Contact with the Government of the Council of Christian Reformed Churches in Canada has taken careful note of the federal budget priorities proposed by Citizens for Public Justice (CPJ).

Citizens for Public Justice calls on the government to root its budget

policies in the Gospel and in its demand that justice be done to all people.

Our Council supports CPJ's call for justice in its own affirmation of 1983. "Government must safeguard and encourage the free and responsible exercise of Canadians' God-given rights. We therefore need laws and



public policies which help care for our elderly, infirm, poor and unemployed neighbours."

Consistent with the biblical call to "defend the cause of the weak and fatherless; and maintain the rights of the poor and oppressed" (Psalm 82), our churches and their agencies continue to develop programs of education, action and advocacy for the family, the oppressed, the poor and the vulnerable minorities.

Therefore, the Committee for Contact with the Government voices the concern of the Christian Reformed communities throughout Canada as it urges the parliament of Canada to make use of the proposed guidelines for social/economic decision making of Citizens for Public Justice, and to determine its budget priorities accordingly.

Representing a cross-section of Canadians in 200 congregations with some 90,000 members, the Council welcomes government consultation with all who support CPJ's guidelines and proposals.

The Council's Committee for Contact with the Government eagerly awaits the responses of the Prime Minister, the Minister of Finance and the members of parliament.

The churches commend the government of Canada and the Canadian people to the grace of God. For further information, contact: Mr. R.J. Klein, chairman of the Committee for Contact with the Government, 5496 Keith Rd., Burnaby, B.C., V5J 3C5. Phone: 604-435-4486; or Rev. A.G. Van Eek, Executive Secretary of the Council of Christian Reformed Churches in Canada, phone: 416-637-3434.

### Telegram from Canadian church leaders to Prime Minister Brian Mulroney

As Christian church leaders we reiterate our appeal of last March that you clearly and strongly express Canadian concerns about U.S. Central American policy to President Reagan and the U.S. public during your upcoming visit to Washington.

Faithful to Canada's foreign policy tradition of defending the right to national self-determination we call for a strong expression of opposition to aid for the *contra* forces against Nicaragua.

We urge energetic support for the regional peace initiatives recently reactivated by Latin American countries. Success of such efforts requires that the United States abandon its search for military solutions in the region, show a willingness to accept a negotiated settlement and respect the rule of international law.

It is essential that, in its special relationship with the United States, the Canadian government conduct itself with integrity and responsibility. Open, insistent Canadian dissent with U.S. Central American policy cannot be dismissed as mere moralistic posturing. Your earnest expression of Canadian opposition could significantly strengthen other forces pressing for a re-appraisal of present U.S. administration policy. Such a position could contribute therefore to the saving of many lives and to advancing the cause of fundamental rights and greater justice in Central America.

Your upcoming meeting with President Reagan presents you, the Prime Minister, and us, the Canadian people, with an important moral challenge and a unique opportunity to contribute to the search for peace in Central America.

March 14, 1985

**The Right Honourable Brian Mulroney**  
Prime Minister of Canada  
House of Commons  
Ottawa, Canada  
K1A 0A6

Dear Prime Minister Mulroney:

The occasion of your meeting with President Ronald Reagan of the United States is an opportunity for a distinctive Canadian contribution to peace and justice in the Americas. Canadian churches have long worked for these objectives, in response to the appeals and invitations of our Central American sisters and brothers. We urge you to take this occasion to convey to the President the strong convictions of many Canadians, and we trust of our government, that the subsidy and encouragement of militarization in Central America must stop and that peacemaking must be energetically advanced.

We have noted your stated commitment to the encouragement of individual and collective third party mediation in the conflicts in Central America, and your support for peaceful negotiated settlements like the proposals of the Contadora group. We are encouraged by the recent statements of your Secretary of State for External Affairs, that Canada "continues to regard the Contadora initiatives as the only viable instrument for reconciliation in Central America", and that "the concept of a regional solution to the current problem should be emphasized." We have also supported the direct involvement of the Canadian Government in encouraging specific reconciliation efforts in the region, like the talks between the elected Government of Nicaragua and representatives of opposition groups of indigenous peoples.

We have noted your stated opposition to third party intervention. We are encouraged by the statement of your Secretary of State for External Affairs, that Canada "does not approve of the supply of armaments by any country to opposing factions in Central America", and that Canada does "not condone outside support for 'contra' activities against Nicaragua". We believe these positions are supported by the majority of Canadians, and we are in receipt of repeated appeals from church bodies in Central America, which invite us all to urge the United States' government to cease military aid, and aid to the "contras".

We are conscious that no comprehensive fulfillment of these objectives — an end to the militarization, the accomplishment of peace agreements — can be achieved without the positive commitment and co-operation of the United States. We believe as well that the involvement of Cuba in commitment and co-operation with peace settlements is also essential to their durability. We are disturbed by the breaking of international law and the refusal to abide by international processes for the settlement of disputes like the World Court. We are also profoundly worried by reports that the United States has actively sought to delay or derail the Contadora process. We are shocked that the projected negotiations for mid-February under Contadora leadership were called off. We are impatient for the resumption of negotiations and the reduction of obstacles to agreement.

In this context of concern and urgency, we appeal to you to use the occasion of the March 17th summit with President Reagan, to advance the cause of peace and oppose the making of war in Central America. We ask you to urge the President to co-operate wholeheartedly with the Contadora process. We ask you to stress Canadian opposition to military aid, aid to the "contras" and to intervention.

In line with this appeal we convey with this letter, a copy of a joint letter of concern by American and Canadian church figures addressed to President Reagan on the occasion of the summit. Although the letter has been sent directly to the White House, we ask you to also bring it to the attention of President Reagan during his visit to Canada. We hope that it will strengthen your counsel on behalf of peace and justice with the President.

Sincerely,

(The letter was signed by Canadian church leaders, representing the Canadian Council of Churches, the Anglican Church of Canada, the Council of Christian Reformed Churches in Canada, the Lutheran Church of America Canada Section, the Presbyterian Church in Canada, the Religious Society of Friends, The United Church of Canada, the Canadian Catholic Organization for Development and Peace and by six Roman Catholic bishops.)

c.c. The Rt. Hon. Joe Clark  
Secretary of State for External Affairs

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Pressreview

Carl D. Tuyl



The government introduced a bill which asserted Canada's sovereignty over the Arctic and a 200-mile offshore limit. This to prevent uninvited intrusions into our territory such as the journey of the American ship *Polar Sea* through the Northwest Passage. Do not ask wherewithall we shall defend those borders; that is an embarrassing question. The Canadian Navy works with equipment that would have been outdated when the Vikings sailed the sea. Moreover, it is busier in the Northwest Passage than in downtown Vancouver during rush hour. Russian and American submarines patrol those waters more frequently than there are services in the Christian Reformed Church around Christmas.

It would be much more meaningful if our government could assert some economic

sovereignty. A bunch of American drugmakers gang up on Ottawa, and before you could say Yankee Doodle there is a piece of legislation on the table in the House of Commons for the profit and convenience of the people who bring you aspirin and other assorted chemicalia. That piece of legislation could increase the prices of some drugs by as much as 100 per cent. I know from personal experience how that can affect the household budget.

The whole free-trade thing exploded in the face of our prime minister when the all-powerful U.S. Senate finance committee quite unexpectedly got belligerent and the majority of its members threatened to veto the whole cotton-pickin' package. What a shock! Had not our prime minister given that wonderful rendition of "When

Irish eyes are smiling" in a duet with President Reagan? How then can this happen? Did not Sondra Gotlieb slap the hired help around when an important American guest was missing? Is this all we get for gratitude? Hey, you guys, where do you think the cruise missiles are tested, eh? Not over South Dakota, we'll have you know. A bit more respect please? Pretty please?

Trade between our two countries remains rather schizophrenic. A new United States farm bill, which will go into effect on June 1, increases subsidies to U.S. farmers, driving down the price of grain which was already low because of European competition and, wham-bang, our farmers, who are not having a golden time anyway, receive news from the Canadian Wheat Board that their product will fall significantly in value. This

from the good old U.S. of A. where people complain about competition with subsidized Canadian products. And if you're ready, here is an even funnier situation: Petro-Canada (your own oil company) is selling gasoline to Americans for 7.5 cents a litre less than they charge Canadians.

Our government has made more economic kneebends in the direction of Washington than a Muslim toward Mecca. Maybe His Majesty was a little rough on the neighbours from time to time, but that does not mean that now we have to hand over to them the combination to our national safe.

Western world with the exception of Great Britain, was a sort of Shakespearean "damning by faint praise" at best, and in the worst case a condemnation. The European foreign ministers under the chairmanship of Dutch Minister Vander Broek were, to say the least, not admiring of the action. Generally it was felt that the possibilities for diplomatic solutions had not been exhausted. The European ministers were already in consultation with the Arabian League on the matter. The sight of bombed out houses, and maimed civilians did not do a whole lot for sympathy toward America. The government, however, does not hold the power of the sword for nothing.

Another catechism season has come to an end. Ministers look back and ask, "What did I teach them?" Said one catechumen, answering the question why the church no longer worships on the sabbath: "Because the stores are closed on Sunday." Many people are tossed to and fro and carried about with every wind of doctrine preached by passing pulpiteers. It is time for young and old to go back to at least some instruction in Reformed doctrine. Absence in the teaching services of our churches will have disastrous consequences if the members do not seek instruction in the Reformed faith some other way. Enough already!

Carl Tuyl is pastor of the First Christian Reformed Church in Kingston, Ontario.

Dutch leader calls for conventional arms buildup

... continued from page 1.

in the very bind from which it wanted to escape, namely, that of being forced to respond to NATO's increase of nuclear forces in Europe.

For its part, the Dutch leader said, the U.S. should have been willing to encourage the Dutch to improve their conventional defenses rather than to insist on Dutch acceptance of cruise missiles.

**Willing sacrifice**

In his opinion, NATO fails to understand the special military position of The Netherlands. If worst comes to worst, NATO will need to fight with Dutch soldiers who are willing to sacrifice themselves. The Netherlands is not like France or Britain with an independent, invulnerable means of nuclear retaliation. "We can only defend our country with conventional means and we should therefore follow the Swiss military example but within NATO.

"In such a case The Netherlands could mobilize well over a million people within 24 hours and we could take a chance with dense infantry defense, equipped with modern infantry anti-tank and anti-craft weapons supported by a great number of helicopters."

But to do this, "we need to have a willingness to fight and sacrifice. That is the basis of every defense." This willingness to fight is now being undermined, however, because the Dutch people feel that the strength of the Dutch army no

longer matters since Holland will be destroyed in a matter of minutes if it ever fires its cruise missiles.

Five SS-20s from the Soviet Union would do the trick. More than 60 per cent of the Dutch people live below sea level. After an attack of SS-29 missiles on The Netherlands the Dutch "would not be able to fire even a waterpistol," said the Dutch authority. The Netherlands would no longer exist.

"The 48 cruise missiles which are supposed to be located in The Netherlands will do nothing to help us defend ourselves. They will only enhance the possibility of our destruction and are now undermining Dutch willingness to play a part in NATO conventional defenses.

If the U.S. and the Dutch do not reconsider their decision to deploy the cruise missiles, the Dutch people will become increasingly anti-American

and opposed to NATO, though once the Dutch were the staunchest of NATO supporters. Civil disobedience is already being advocated by members of Parliament."

**A finger in the dyke?**

The Dutch people are approaching an election in which the opposition Labour (Socialist) Party might, for the first time, win an outright majority. It's leader has already promised to seek a national referendum on the missile deployment, and polls indicate that popular opposition to the missiles goes well beyond a mere 50 per cent majority.

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# Church

Marian Van Til, page editor

## Task force works toward an evangelical consensus on how to relate to Catholics.

MADRID, Spain (RES) — Twelve evangelical theologians from around the world met here last autumn to give final shape to a document entitled, "A Contemporary Evangelical Perspective on Roman Catholicism." The document, designed to clarify the relationship of evangelical Christians to Roman Catholic faith and practice, has been submitted to the member bodies of World Evangelical Fellowship (WEF) for review, and will be acted on by its Eighth General Assembly in June. Its publication has been embargoed pending General Assembly approval.

The assignment of the Ecumenical Issues Task Force, a subunit of WEF's Theological Commission, was to forge a statement of evangelical stance toward Roman Catholicism that all member bodies of the fellowship could endorse. The desired result will be to strengthen mutual trust among evangelicals as they deal with this issue in widely differing contexts.

The gathering was not, therefore, a dialogue with representatives of the Vatican. Rather, the task force sought to evaluate Catholic faith and practice both on the basis of official statements of the Roman Catholic Church and on the actual situation encountered by evangelicals in various countries.

### More open to Scripture?

A ferment of change in Catholic circles in recent years has created an urgent and growing need for evangelicals to reassess and restate their position on relating to the Catholic Church. It is a church that appears to many to have become more open than formerly to Scripture in its daily life and theology. But its authority — officially subordinate to Scripture — often seems to remain superior to it in practice.

Believers affiliated with the World Evangelical Fellowship from very different ethnic, national and cultural situations have responded to these changes in divergent ways. In some regions, where the major

threats are secularism and anti-Christian ideologies, moves toward co-operation with Catholics have been welcomed. But in others, where the Catholic Church has used its dominance in the society to exact privilege for itself, there is more reluctance and caution.

The meeting of the 16-member task force took place last fall after two years of preparing, circulating and critiquing a series of three study drafts. In a solid week of work it turned out a definite statement about Roman Catholicism in nine areas of particular importance to evangelicals, especially in countries where they are a minority among Catholics.

Since agreement on major points had been achieved during the early drafts, there were no major revisions during the week. But as the task force moved through the third draft, sentence by sentence, it made

numerous adjustments in detail.

Paul G. Schrotenboer, general secretary of the Michigan-based Reformed Ecumenical Synod, and co-ordinator of the task force, observed that the situations reported by members from Southern Europe and Latin America nudged the document toward a somewhat more rigorous stance than that taken by the Evangelical-Roman Catholic Dialogue on Mission (ERCDOM).

The 38-page document deals with Roman Catholic belief and practice in the following areas: relation to other churches, religious liberty, Mariology, authority in the church, the papacy and infallibility, modernism/theological liberalism, justification by faith, sacramentalism and the Eucharist and the mission of the church.

## Use of audio-Scriptures explored by Bible societies

### Albert Hamstra

Delegates from 10 national Bible societies in the Asia-Pacific region met in Bangkok, Thailand, in February to examine the potential for the production of Scripture in audio form. The Bible societies have begun to recognize that for large segments of their national populations the Scriptures remain closed

because they exist exclusively in printed form.

Approximately half of the total population of Asia is illiterate and the rate of illiteracy is dramatically increasing — the educational systems in many Asian countries are not keeping pace with the population growth. In addition to the illiterate, audio Scripture could be useful to three other large groups: 1) the semi-literate, whose reading skills are not developed enough to read the Bible, 2) those who are able to read the Bible but, for a variety of reasons do not, and 3) the blind.

### Various audio formats

The Audio Scripture Seminar in Bangkok was led by Dr. Viggo Sogaard, Director of the Asia Christian Communicators Fellowship,

## Kuyper's Kapers



## Recognize the terminology?

Stan Koma, acting editor of *The Catholic Register*, Canada's National Catholic Newspaper, in a March 29 personal column to readers ("Keeping *The Register* on track during a transition period") says something we at *Calvinist Contact* — and our readers — can easily relate to: "... Behind the news stories, features and columns are people who are trying to present information and insights to inspire Catholics to live an integrated life. The faith is not something to be relegated to one hour at Mass on Sunday, but needs to be lived every hour of the week."

and Rev. Albert A. Hamstra, missionary to Bangladesh for Christian Reformed World Missions who is on loan to Portable Recording Ministries.

In Bangladesh, a country of only 20 percent literacy, Rev. Hamstra has been experimenting for five years with a variety of audio Scripture formats including: straight readings of entire Biblical books, dramatized readings, Scripture in musical form and dramatized thematic selections.

The Bangladesh Audio Scripture Project is being viewed as a model by other Asian Bible societies which have large non-reading populations. These include India, Nepal, Pakistan, Burma and Indonesia. The African and Latin American Regional Centres are also interested in the use of audio Scriptures.

In Bangkok the delegates examined some of the complex theological issues relating to

the production of audio Scriptures including the interpretive effect of the readers' voices, background music and sound effects. It was recognized that Scriptures which are meant to be heard must be put in significantly different form than Scriptures which are meant to be read. It was also seen that the Scriptures in audio form pose an entirely new set of translation, production and distribution challenges to the Bible societies.

The consensus of opinion concerning the week-long seminar was that, though many difficult problems remain unsolved, the Asia-Pacific Bible societies must vigorously pursue the opportunities of audio Scriptures so that they can more effectively fulfil their mandate of making "God's Word open for all."

Albert Hamstra is a Christian Reformed missionary in Bangladesh.

## Church News

### Christian Reformed Church

#### Declined

— to First, Sarnia, Ont., Rev. John W. Jongsma of Shalom, Brantford, Ont.

## Rime or Reason

*This is not at all abstract — it's founded in realism and a pure matter of fact: romance can start in catechism.*  
Sy Nodd

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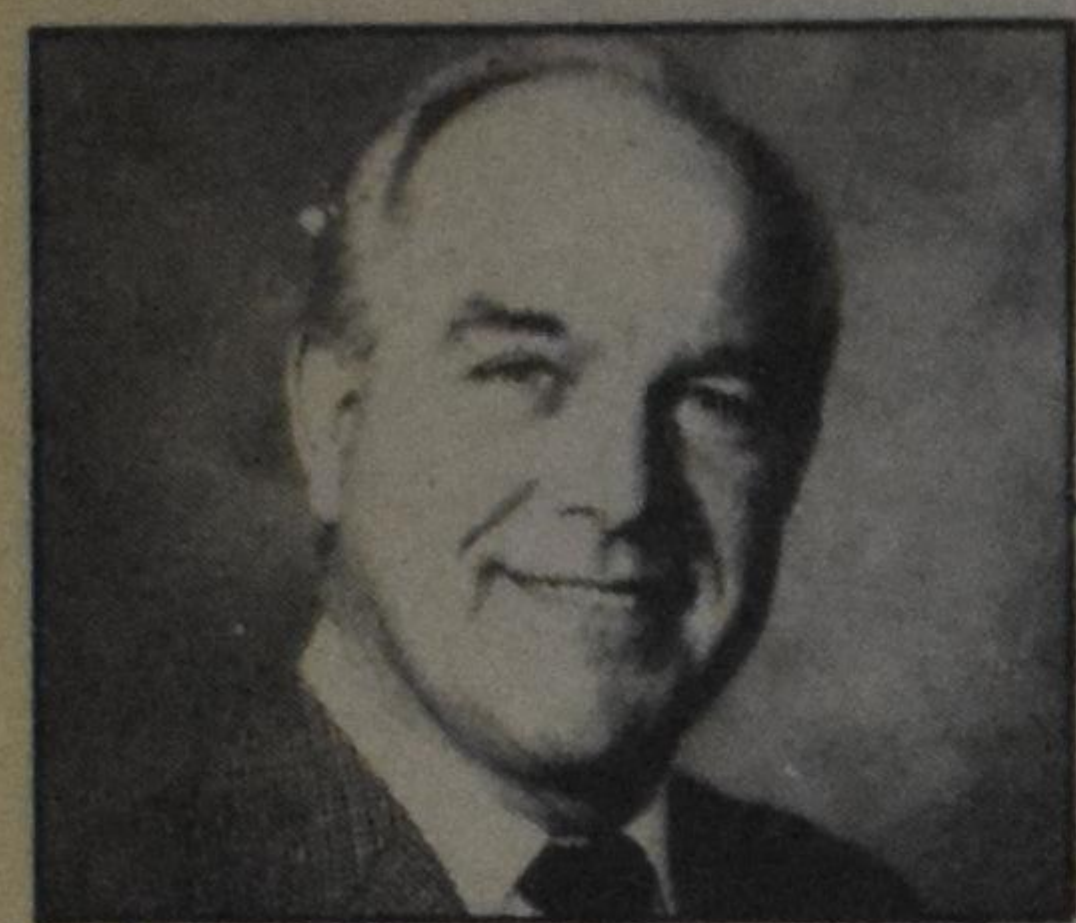
### Anne Van Wyngaarden

I did it again: I bought, I thought, a brand name product; only it wasn't. It was a "look-alike," though it even felt like the real thing. That (on the part of manufacturers) is cheating. Of course, you may say, "Why didn't you read the label?" Well, I need glasses for reading, and they are not always handy. Besides that, what about people with eye problems who buy by the "feel" of things. They must often come home with inferior stuff that is not much cheaper than good stuff.

Another thing — lately it has happened that I pick up an item at a bargain shelf only to find that in its regular place the same item is cheaper. I hate to be "had." If you think that's "nitpicking," you ought to hear me about the metric system!

Anne Van Wyngaarden was born in France, raised in Holland and married in Canada. She is a full-time housewife, mother of three and grandmother of three. Anne lives in Wellandport, Ontario.





Canadian Church Scene

Jacob Kuntz

Who are our enemies?

The Mennonite Brethren Herald often contains articles by the president of Columbia Bible College in B.C., Walter Unger, under the title, "A Christian Mind." In the March 7 issue he writes about tolerance and truth, and says a few things which also the Reformed community in Canada, so often divided against itself, can take to heart.

"Recently I heard a popular speaker on the evangelical circuit publicly castigate a brother with whose views on the end times he disagreed. The end times writer, who was not present to defend himself, was not only verbally abused, but also 'punched out' via arm and fist motions. For one who pleads tolerance regarding his own views, the speaker ought to have demonstrated the same to his brother in Christ.

"Another example showing the lack of tolerance in the evangelical community is the practice by certain authors of casting suspicion on the theological integrity of fellow brothers and sisters and Christian organizations simply because they do not express the Gospel in precisely the same manner as they do. If one's view of Scripture is not verbalized using certain 'code' words, or if one demonstrates a rather keen social consciousness in the Name of Christ, one is labelled 'liberal' or 'humanistic' — a betrayer of the true Gospel.

"The real enemies of the Christian faith are not fellow brothers and sisters who express their love for Christ in diverse ways, but those who deny the faith and hold men in spiritual darkness. Let us unite forces to do battle against these foes and not splinter and

weaken ourselves by endless and uncharitable infighting."

Bafflegab

In the United Church Observer of March '86, Editor Hugh McCullum notices the absence of clear, simple language in church discussions and communication. Often, it seems that our desire to sound contemporary is more important than the wish to be understood by common people. We quote the last part of his observations:

"I have a list of pet hates that I hear at every meeting I ever go to: meaningful relationship, intergenerational, mutuality, analyze, critique, non-verbal communication, initiate, dialogical, persons instead of people — I don't have enough room to include them all.

"People who have engaged in, or been influenced by, sensitivity training and computer jargon speak in a dialect incomprehensible to most others. It's an 'in' method of speaking and writing which employs perfectly good words in the wrong way in some cases, invents dreadful phrases in other cases and rewrites the language in even more instances.

"Whatever happened to straightforward words like 'talk' and 'speak'? Does a wife say to her husband: 'You never engage in a dialogical relationship with me anymore?'

"And, if some of our bafflegab experts want to 'experience meaningful' ways to 'rearticulate' in 'creative dialogue' what is 'comprehensible' to the 'constituency' (meaning if they wish to speak and write clearly so mere mortals can know what they're talking about), I suggest a re-reading of the prophets or

Enemies, neighbours and proper communication

Jesus Christ, both of whom made it very clear to people of little formal education what they meant.

Word and deed

In the battle against an "open Sunday" the Salvation Army stands in the forefront. The Army heavily criticizes the "greedy and pushy people who are using the courts to advance their cause." But in the War Cry of April 12 there is also an admonition for Christians who do not practise what they preach. We read:

"While most Christians are vocal in their opposition to the open Sunday, it is regrettable that often their practice does not match their preaching. How many Christians eat their Sunday noon meal at a restaurant — thus forcing someone to work — rather than practise the gift of hospitality and invite a lonely person home for a meal and Christian fellowship?

"How many Christians work on Sunday — and permit their children to work at part-time jobs on Sunday? We are not talking about work that is necessary for the functioning or protection of society, such as emergency services, hospitals, police work and the like, but work where the employer is not offering a vital service.

"We are not calling for a mindless Sabbatarianism. After all, Christ did say that the Sabbath (a day of rest) was made for man, and not man for the Sabbath, meaning that no

one should be trapped into a legalism that defies common sense. What is necessary is the recognition by Christians that this is a vital issue, an issue in which the stakes are high."

Neighbours and fences

In the Catholic New Times of April 6 the words of Robert Frost are quoted: "Good fences make good neighbours." These words are then applied to the relationship between Canada and the U.S. The magazine doubts whether the fences are kept in good repair and points at some concrete issues in which these doubts are particularly strong: acid rain, free trade, U.S. missiles.

"When you live next door to a rich and powerful neighbour the principle of good fences is even more important. We know that the 'fences' along our border with United States had better be well maintained. But are they?

"Despite high hopes, the recent reprise of the famed 'Shamrock Summit' failed to produce any targeted reductions of acid rain. Do good neighbours allow one another to dump the garbage of their polluted air — and water — over the fence?

"Canada and the U.S. are actively exploring 'free trade,' a simple arrangement 'between friends.' But when the relative sizes of our two countries are considered, there is nothing

simple or free about 'free trade.' Indeed it could only be very complicated.

"Who would be injured by free trade?

"Bishop Remi de Roo thinks that for Canada 'it has profound ethical and cultural implications. From the perspective of the Gospel of Jesus, it would have strong negative impact on the poor, the unemployed, women, the elderly, all of the powerless people.'

"Neighbours need to have some parameters of exchange that respect all needs of the members of both families.

"Usually, it's expected that neighbours do small favours for one another. But does that mean that they can test their new rat poison where it's accessible to your cats? Does it mean that we let U.S. missiles 'cruise' — and crash, across our north land? Do we give in to the temptation to 'keep up with the neighbours' and start putting our faith in a security system that depends on a nuclear stockpile? Wouldn't we prefer corn in our silos rather than missiles?

Do we have to merge identities?

"Or should we insist that Canadians are a bit different?"

Well, nobody can say that the Catholic New Times does not make clear its point!

Jacob Kuntz is pastor of the First Christian Reformed Church in Kitchener, Ontario.

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Edmonton-CHQT...7:30am	1110		Weymouth-CKDY...8:30am	103.1	Woodstock-CKDK..8:30am	1340
Edson-CJYR.....10:00am	970		Windsor-CFAB.....8:30am	1450		
Ft. McMurray-CJOK.9:00am	1230					
Taber-CKTA.....8:00am	1570					
St. Albert-CKST:....8:00am	1070					
<b>BRITISH COLUMBIA</b>			<b>ONTARIO</b>		<b>NEW BRUNSWICK</b>	
Abbotsford-CFVR.11:30am	850		Ajax-CHOO.....9:30am	1390	Fredericton-CFNB..6:30pm	550
Burns Lake-CFLD...9:15am	1400		Atikokan-CFAK...10:30am	1240	Newcastle-CFAN...9:00am	790
Kitimat-CKTK.....8:30am	1230		Chatham-CFCO....9:30pm	630	Saint John-CHSJ..9:00am	1150
Osoyoos-CKOO.....8:30am	1490		Brantford-CKPC...10:00pm	1380		
Penticton-CKOK....8:30am	800		Ft. Frances-CFOB.10:30am	800	<b>FRENCH</b>	
Port Alberni-CJAV			Guelph-CJOY.....9:30pm	1460	<b>BACK TO GOD HOUR PROGRAM</b>	
(Tues.).....9:30 pm	1240		Hamilton-CHAM....7:30am	1280	<b>IN CANADA</b>	
Prince George-CJBC8:30am	94.3		Kapuskasing-CKAP.9:00am	580	<b>PERSPECTIVES REFORMEES</b>	
Smithers-CFBV.....9:15am	1230		Kingston-CFMK...10:00am	96.3		
Summerland-CKSP.8:30am	1450		Newmarket-CKAN..9:30am	1480	<b>ONTARIO</b>	
Terrace-CFTK.....8:30am	590		Ottawa-CFGO.....8:30am	1200	CFML-Cornwall.....9:30am	1170
Vancouver-CJVB...9:00am	1470		Owen Sound-CFOS10:30am	560	CFCL-Timmins.....9:30am	620
Vernon-CJIB.....9:30pm	940		Pembroke-CHOV			
			(Sat.).....6:00pm	1350	<b>QUEBEC</b>	
			St. Catharines-CKTB9:00am	97.7	CHRS-Montreal....8:00am	1090
			Sit. Ste. Marie-CFYN10:00am	1050	CKLM-Montreal...9:15am	1570
			Sarnia-CHOK.....6:45am	1070	CKCV-Quebec City..7:15am	1280
					CHLN-Three Rivers.7:45am	550

The program is heard on Sundays unless otherwise indicated.



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# Education

Henry de Jong, page editor

## Under the rainbow

Irene Bom

The large banner stretched across the gymnasium wall of London District Christian Secondary School attracted the immediate attention of the students filing in. A bright, multi-coloured rainbow, the symbol of God's grace, encompassed a large white cross, outlined in green. The colour green was chosen purposely as the colour symbolizing life. Bold letters over the cross proclaimed: **Life under the rainbow**. It summed up in a nutshell the special emphasis for the week.

For the three days of March 17, 18, 19, students of LDCSS interrupted their regular routines of math and geography to concentrate on a different part of living. "Who Am I — Living a Christian Lifestyle" was chosen as the theme of the Interim. What exactly is a Christian lifestyle? How can you actually work this out in daily work and play? How far should we separate ourselves from the world?

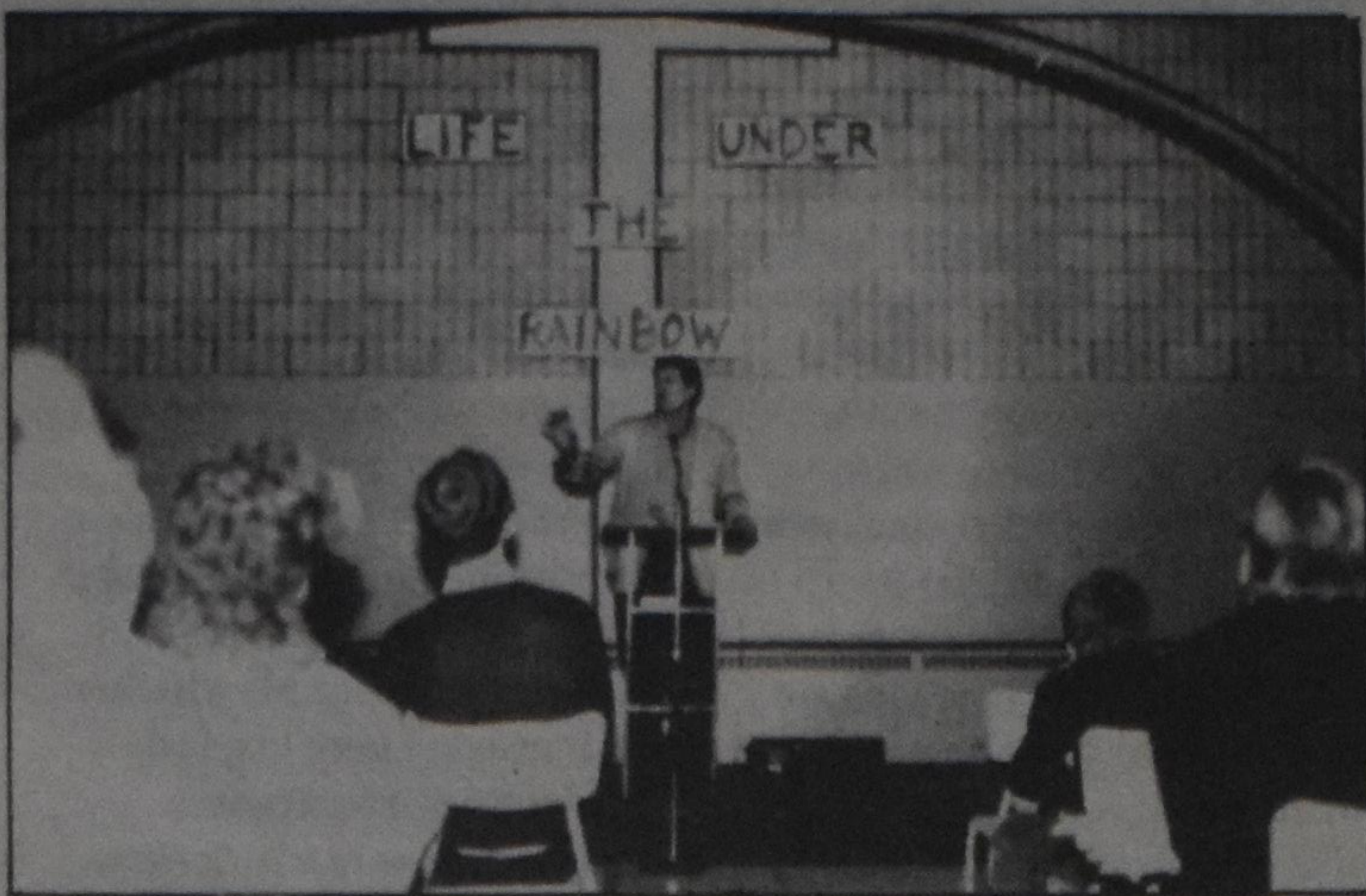
### You've got to love

In front of the rainbow banner stood our opening speaker, Mr. Randy Vellinga. He emphasized the most important element of a Christian lifestyle.

"You've got to love! God did not create us as separate little islands — He created us *together*. We need people. If we don't get the affection that we crave, we will either die or go insane.

"You know, sometimes I get to thinking; if they took the Christian name off our school, and if someone just walked in, could he tell, just by walking down the halls, that we really cared about each other? Would he be able to see that this was a

way for students to grasp what a Christian lifestyle means in daily living. They responded to the challenge by setting up 53 different workshops. The general term of "lifestyle" was broken up into the five areas of citizenship, work, relationships, society and



Randy Vellinga, speaking under the rainbow.

Christian school from the way we acted?

"But just like we can't bear fruit without God, we can't truly love until we are plugged into the source of love, which is Jesus. People are starving, starving from the heart. And we are so scared to reach out and touch them. But I'll tell you something right now: if you reach out in real, genuine love, you will never be burned. And they won't draw back. You've got to love!"

A committee of staff members and several students had been working since December to decide on the most interesting and effective

leisure. Students listed their choices of workshops, but were required to attend at least one from each category, so as to get a broad view of the theme.

### Fifty-three workshops

Garnet Bloomfield, a former MP for London, recounted his experiences of speaking out with a strong Christian voice in federal politics, while Ben Vandezande spoke enthusiastically about becoming involved on the municipal level. In a workshop entitled "People in Need and You," students played a game with an imaginary tree of bananas, and began to

"I cannot go to school today,"  
Said little Peggy Ann McKay.  
"I have the measles and the mumps,  
A gash, a rash and purple bumps.  
My mouth is wet, my throat is dry,  
I'm going blind in my right eye.  
My tonsils are as big as rocks,  
I've counted sixteen chicken pox  
And there's one more — that's seventeen,  
And don't you think my face looks green?  
My leg is cut, my eyes are blue —  
It might be instamatic flu.  
I cough and sneeze and gasp and choke,  
I'm sure that my left leg is broke —  
My hip hurts when I move my chin,  
My belly button's caving in,  
My back is wrenched, my ankle's sprained  
My 'pendix pains each time it rains.  
My nose is cold, my toes are numb,  
I have a sliver in my thumb.  
My neck is stiff, my spine is weak,  
I hardly whisper when I speak.  
My tongue is filling up my mouth,  
I think my hair is falling out.  
My elbow's bent, my spine ain't straight,  
My temperature is one-o-eight.  
My brain is shrunk, I cannot hear,  
There is a hole inside my ear.  
I have a hangnail, and my heart is — what?  
What's that? What's that you say?  
You say today is ... Saturday?  
G'bye, I'm going out to play!"

Taken from "Where the Sidewalk Ends," the poems and drawings of Shel Silverstein.



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understand the unfairness of worldwide hunger resulting from greed. Representatives from Christian Reformed World Relief Committee, Mennonite Central Committee, Amnesty International, an organization to help political prisoners, and an African refugee also spoke of responding to need. Ed Vanderkloet addressed the controversial question, "Should Christians support the arms build-up?"

Harry Antonides and Ed Grootenboer discussed the situation in modern labour, and the work of the Christian Labour Association of Canada (CLAC) in that context. To learn more, a group of students toured a nuts and bolts factory which has CLAC for a union. A computer specialist from Union Gas presented his view of how Christian lifestyle can be incorporated into the business office.

A three-hour seminar entitled "Maturing Physically, Spiritually and Emotionally" was led by two professional Christian counsellors. We learned that Christ's command to love our neighbour extends out to handicapped people (Christian Horizons), to lonely children (Big Brothers and Sisters), to family members and to friends. Greg Wyton, a youth pastor, spoke of the value of friendship, saying that love is a unique gift that every Christian has and is called to use.

### Reaching out

On Tuesday, students got a chance to reach out in love by visiting several nursing homes and a hospital in the area,

serving hot meals to shut-ins with volunteers in the Meals-on-Wheels program, or working at Goodwill Industries for a day.

Marvin Zuidema, a PE professor at Calvin College spoke about the proper attitude that we should take towards leisure activities. But "the media is the devil's playground" and we have to be discerning in our entertainment. Dan Cauchi and Bill van Dyk showed cuts of films and videos, and analysed contemporary songs. Andy Oudman, from CJBK, quoted many different sources to prove to us the powerful influence of the media and its effect in alcoholism, suicide, violence, sexual perversion, materialism and a low self-image.

For the last half hour of each day, students went to their homerooms for a "de-briefing" session. During this time they had the chance to share with other students their activities of the day.

The question which became increasingly clear to us was "What does it really mean to be 'in' the world, but not 'of' the world?" Ben Vandezande, in addressing this question in the final wrap-up speech, emphasized two things. First, he said, we must be honest. We have to be aware of reality, not off in our own pious corner of lofty ideals. And then we must respond by reaching out into the world in genuine, practical love. Because a life under the rainbow of God's grace is always, must always be, filled with love.

Irene Bom is a grade 11 student at London District Secondary School.

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## Family

# As adults, how do we relate to our parents? (2)

Mary VanderVennen

In last week's instalment of this series of two articles, the author described the stereotype patterns that often develop in relationships between adults and their parents. Contact and communication become sterile and utterly predictable. Last week's last paragraph begins this week's second and final instalment.

If you want to change your relationship with your parents, how do you begin? Of course, each situation has its unique character. But there are a few general principles which apply to all situations.

### You change your part

The most important principle is that in any relationship you are responsible for and can do something about only your own part in the relationship. You cannot change the other person. Nor can you take the dodge: "If only he or she would do or stop doing something, we could have a great relationship." That is an escape from your own part in the situation: either actively contributing to it in some way, or passively simply allowing it to happen.

For example, there may be a father who invariably carries on an interminable monologue with his son. The rules of the relationship are: one, parent talks, and two, son is quiet. If son wants to change the relationship, son will have to start talking, or at any rate stop listening. If parent wants to change the relationship, parent will have to stop talking.

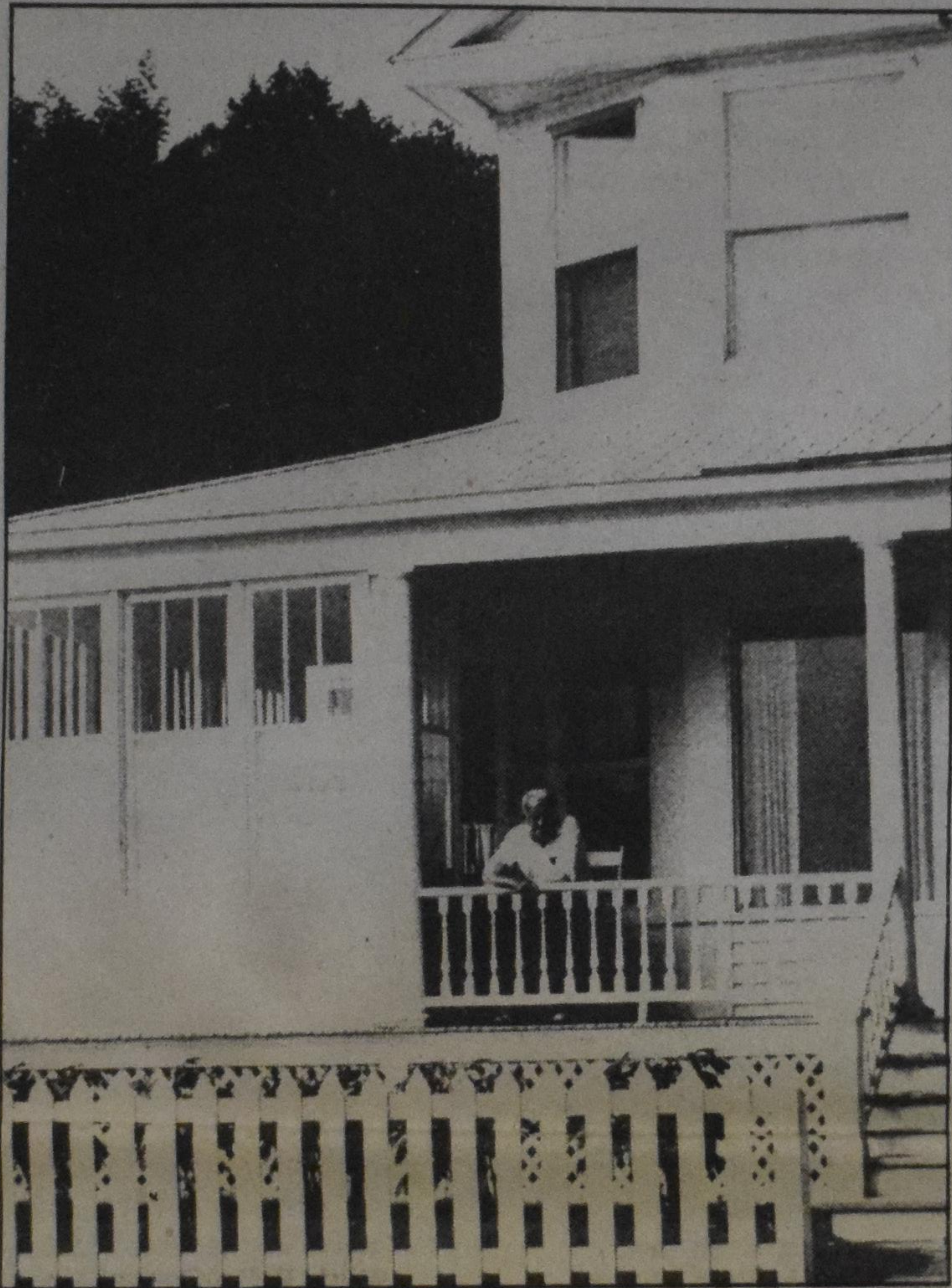
But what usually happens is that son remains quiet and thinks angrily, "I wish Dad would stop talking." And Dad continues to talk, thinking, "I wish son would say something once in a while." Each waits for the other to make a change, neither is taking responsibility for self, and they remain stalemated.

### Don't help the other person

Another important principle which follows from the first is that the motivation for changing your relationship with your parents must be to benefit your own growth and to become increasingly adult. The primary motivation is not to help Mom or Dad. If you do become able to relate on a more adult level with Mom or Dad, chances are great that it will help them too. But the primary motivation must be clear: "I need to work on this for my own growth, for the growth of my own self." People often object that such motivation is selfish. But that is not the case.

A first step in making change is an analytical one. You must ask, "What do I want to change? How do I want things to be different?" The answer to the first question is often naively simple. People often say, "I'd like to be friends with my parents." The second

the question of how to deal with the presence of anger in the relationship. If the anger is intense and seems overwhelming, it should be worked out to some extent with a counsellor prior to working directly with the parent. If the answer is



**"... uncontrolled blasting away at parents usually serves only to widen the gap and may lead to complete cut-off, which is a non-adult position."**

question needs to be answered by identifying the pattern of what actually happens. Who says or does what, and in what sequence? The next question then is, "How can I change my piece of the transaction so that the result is more like I want it to be?"

### Taking a self position

The change which should occur can be stated in broad, general terms. The ideal relationship is one in which each party takes an active, self position rather than a reactive position based on what the other says or does. In other words, the active, self position says: "I would like my relationship with my parents to be thus and so. I am willing to take certain steps to make it that way, and I will not do or participate in things which will prevent it from becoming what I want it to be."

So the objective needs to be clear. The next step is to develop a strategy. An important point in the strategy is that there should be some one-to-one contact between parent and child. Often this is surprisingly difficult to achieve. Spouses and grandchildren always seem to be around. But one-to-one contact is essential and needs to be arranged.

Another point on strategy is

manageable, confrontation with parent may be healthy and desirable. But uncontrolled blasting away at parent usually serves only to widen the gap and may lead to complete cut-off, which is a non-adult position.

### Daughter changes ritual

Let's take an example. Suppose daughter finds that she doesn't really know her mother or her father. She has questions which she has never asked but to which she suspects answers. "I always felt you loved my sister more than you loved me. Is that true?" "Why didn't you trust me?" "Why did you have so many (or so few) children?" "How did it happen that...?" "What were you like when you were my age?" "Why did you and Dad get married?" "How did you feel when I was born?"

Suppose this same daughter is trapped in the Sunday dinner ritual. Mother calls during the week: "Dinner will be at our house on Sunday." Daughter, having decided not to stay in the trap, says: "I don't think we'll make it this week." Mother says: "What? Your father will be very disappointed." (This is a very common manoeuvre: reinforcing one's position by triangling in a third party.) Daughter's

guilt is aroused and with resentment she may either say, "Oh, all right, we'll be there," or more loudly, "No, we've decided we won't make it this week."

With either answer she is still in a reactive position. She has based her answer on mother's move. A better tactic might be something like this: "Mother, I've decided not to come for dinner Sunday. Instead, I'd like for you and me to go out for coffee Tuesday night. I'd like to talk with you." With such an answer, daughter has changed her part in the Sunday ritual and has taken some control of her part in the relationship. It is then her responsibility to attempt to bring the Tuesday night coffee conversation along the lines she wants it to go. She might need to make a similar kind of move with her father on another occasion.

### Is it worth it?

These kinds of changes in family relationships always are accompanied by a great amount of anxiety, and people frequently question whether it is worth the pain of trying. My answer is unequivocally yes. The actual difficulty of rebalancing relationships of course varies from family to family.

Sometimes children are stunned to find that their parents are able and even eager to respond to the changes children initiate. Children may find that parents have been just as dissatisfied with the status quo. On the other hand, there are families which are extremely threatened by change and consequently resistant to it, and the process may be long and difficult. In such cases it is important to evaluate the quality of the struggle rather than the result of it.

It is possible that a mother and daughter can never have an intimate relationship. But if in trying to develop one, daughter comes to understand mother and mother's problem with intimacy, comes to understand herself and the part she has played in their distance, and is able to grieve for what she will never have, she will be relieved of guilt and will have taken the first steps toward forgiveness of her mother and of herself. And that is a big step toward adulthood and responsible parenting of her own children.

### Reconciliation with dead parents?

What if the parents are already dead? Often I see people who have had unresolved conflicts with their parents, with a resultant lack of mourning or perhaps excessive mourning for their death. The consequences show up in their own lives and/or in the lives of their children in various ways.

There may be a gradual blockage of all types of feelings, or there may be an unhealthy over-concern for one's children. There may be depression or other symptoms. Without going into detail as to how, I would say that unresolved problems with parents can and need to be worked at even when the parents are already dead.

Some may ask, "What is the value of all this? Is it really necessary, or even important?" I have two answers to that.

The first is an intensely personal "Yes." That "yes" comes from my own experience of having had to resolve my relationship with my father after his death and with my mother while she was still alive. My experience of her death confirms my belief that such difficult work is enormously worthwhile. Coming to know one's parents gives one a knowledge of one's self, of one's rootedness, of where one comes from. Such knowledge is irreplaceable.

The second "yes" relates to the commandment "Honour your father and your mother." There is no greater honour children can render to parents than to become responsible adults in a generational line, able to relate freely and openly to their own parents and freely and openly to their children. That striving toward adulthood is an effort which God blesses for succeeding generations.

Mary VanderVennen is Director of Christian Counselling Services in Toronto, Ontario.

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Family

Love: Intimate oneness or demonic obsession

As part of the English curriculum of the Society of Christian Schools in B. C., teachers are encouraged to aid the students to “test the spirits” of both significant literature and the mass culture that the paperback industry makes available. The essay below, produced by Steve Postman of Fraser Valley Christian High School, Surrey, B. C., illustrates the insight that Christian high school students can offer as a service to the greater Christian community.

Steve Postman

Love and sexuality are treated in vastly different ways in *The Slave* by Isaac Singer and *Sentimental Journey* — a harlequin romance — by Janet Dailey. Both books exhibit very different viewpoints. Using *The Song of Solomon* (*The Song of Songs*) as a standard, one can see the love is expressed in a meaningful way in one novel, while the other novel is extremely shallow.

One of the key teachings of *The Song of Songs* is that love must not be manipulated: “... Do not arouse or awaken love until it so desires.” (*Song of Songs* 8:4) In *The Slave* the main character, Jacob, almost goes to the other extreme. During his enslavement he gradually develops a very intimate relationship with Wanda. Their love grows stronger and with it their desires for each other. This is natural; yet Jacob holds back; he stops himself from even touching Wanda. At first Jacob fights his strong feelings, thinking of the laws of His Jewish religion:

Gazing at her in silence, Jacob was seized by love and desire, and restrained himself with difficulty... “Remember this world is only a corridor,” he warned himself. “The true palace lies beyond. Don’t let yourself be barred from it for the sake of a moment’s pleasure.”<sup>1</sup>

In time Jacob gives himself completely to Wanda; however, he experiences guilt for what he thinks is human weakness which he thinks will ultimately result in his damnation.

*Sentimental Journey*, on the other hand, is a story of

manipulation. Jessica, the main character, is held powerless by the man involved — Brodie. Brodie, a successful, good-looking businessman, gets what he wants. He is blatantly selfish, and shows almost no respect for Jessica’s feelings. In fact, at one point he states, “... I can’t wait any longer. We either begin now or we stop.”<sup>2</sup> Jessica, however, doesn’t see through his attempted self-gratification. Instead, she melts into a shapeless jelly, a submissive person, easily controlled. For example, when Brodie appears on the scene, Jessica releases a breath which the author describes as “... sign of surrender.” (*S. J.*, 125) Even so, Brodie is excused by the author for his actions because it is just his “masculinity,” his “virility”; in essence, his “maleness” at work.

A gift of oneself

Another key teaching of *The Song of Songs* is that love is a gift of oneself — something special, to be looked forward to with eagerness and anticipation. In addition, love is something to be shared between two people and two people only — it involves faithfulness. Once again, *The Slave* presents a relationship similar to the one found in *The Song of Songs*. As Jacob and Wanda grow closer they develop strong bonds that cannot be broken. In fact, early in their relationship Wanda is described as “Wanda, who was as devoted to him as a wife, and who every day prepared him something special.” (*T. S.*, 23) These feelings continue to grow. The author writes of the lovers

“conversing quietly with the ease that intimacy brings.” (*T. S.*, 65) Even after Jacob is freed and returns to his home he carries with him thoughts of Wanda. His commitment to her is not forgotten. In reality he can’t bear the separation and his true love for her is clearly expressed when he returns to claim her, leaving his comfortable home for a life of uncertainty and (what Jacob thinks is) disobedience.

In contrast, *Sentimental Journey*’s main characters do not gradually develop something special. Instead, their relationship is a succession of physical encounters with meaningless, shallow dialogue in between. Throughout the novel Jessica expresses feelings of dislike and even fright of Brodie even though she is “in love” with him. How can love be based on

being “intimidated” by “raw virility”? (*S. J.*, 60) The relationship is just too far-fetched. For instance, towards the conclusion of the book Jessica feels she has to ask the question: “Will I... have to share you with others?” This obviously is not the mark of the meaningful relationship *The Song of Songs* expresses.

A mighty flame

Another facet of love *The Song of Songs* talks of is love as being an intense God-given human force. The passions of love “burn like blazing fire, like a mighty flame. Many waters cannot quench love.” (*Song of Songs* 8:6) Singer writes of love in a similar fashion. He writes of Wanda being able to reach Jacob through a dream, a dream that came out of her strong love for him. He also writes of Jacob

applying *The Song of Songs* directly to his life: “For Love is as strong as Death, the Song of Songs said [8:6], and at last he understood.” (*T. S.*, 69)

On the other hand, *Sentimental Journey* also describes the power of love, but in a different sense. It describes only physical love and it isn’t seen as a gift between a man and a woman. It is actually seen as an animal or “elemental” force at work in people — a stagnant, shallow state of being. In fact, Brodie defines his love for Jessica by stating, “... you’re the only woman I want on more than a casual basis.” (*S. J.*, 164) This type of thinking lacks all depth and is insulting to men and woman alike.

In summary, God’s gift of love is a great and powerful gift and should be treated as such. The picture of love the



“God’s gift of love is a great and powerful gift and should be treated as such.”

harlequin *Sentimental Journey* paints is warped, distorted. God did not create man and woman to act as animals being ruled by their desires. Rather, God gave man that gift in order that he or she might nurture it, gradually developing love into the completeness that *The Song of Songs* expresses. The story of Jacob and Wanda is a genuine love story — so genuine that Jacob shouldn’t burden himself with the guilt and mental anguish he experiences.

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<sup>1</sup> Isaac Singer, *The Slave*, New York, Fawcett Crest, 1962, p. 26. All future references to this work will be enclosed in parenthesis in body of the essay. Thus, e.g., (*T. S.*, 26).  
<sup>2</sup> Janet Dailey, *Sentimental Journey*, Toronto, Mills & Boon, 1979, p. 164. Future references treated as with Singer above.



# Joy comes in the morning

*How a family was shaped through adoption and fostering*

## Wynne Vandezande

*I'm sure that most of us, when we talk of marriage plans, also talk of the children we will have together. My fiance and I were no different. We planned to have at least six children. Today, even many single people consider raising a child because of the enormous life experience it offers and challenges us with.*

But the end of our first year of married life, Gerald and I found out that we would not be able to have children together. After a year of adjusting and searching for the next step, we were convinced that we could love another person's child since we had opportunity on two occasions to take care of my sister's and her husband's children. When they left, the house seemed dead.

The Lord graciously provided a nine-month-old girl who was very tense, nervous, emotionally-upset, and who cried nearly day and night. And after three months of love and care, "Jane" was one of the happiest children. We enjoyed her for four more months. Then she spent a weekend at her own home. When I called to see when I could pick her up, the answer was: "We are keeping her now." What a shock!

## Our very own child

After much thought, discussion and prayer as to what we should do, Gerald and I came to the decision that we should adopt a child in spite of what many older people said: "It just won't work. Look at the adopted children in our church. You should wait until the Lord places a child on your path." Another thought kept coming into my mind: Would I always feel that my sister's children were closer to me than my adopted children? This was my experience while I cared for Jane for seven months.

We went ahead in faith and applied for adoption. After waiting for three years, I received the long-awaited call. Could we come to the agency that same afternoon to hear about a little girl, not quite three months old? I reached Gerald at a meeting. He said he would be right home. After hearing about our little girl, we were delighted and very anxious to see her, but we had to wait one more day. We got home and set up the nursery and then decided on her name.

The following day we were waiting at the agency, anxious to see Mrs. Mitchell, our social worker. We entered a small, rather dark room with a desk and two chairs. Mrs. Mitchell informed us that it would only be a few minutes and she left. She returned with our bundle of joy. Could it be true? Our very own child? Yes! The Lord truly is good and blessed us abundantly!

Did we want more time to think about it? Did we want to take her home that day? How

Janice really thought she wanted a brother.

## A big sister

When our daughters were three and six years old, Janice saw the joy of having a big sister in other homes and kept

Lee, a 12 year old, how she had already waited for nine months for a permanent home, and how she thought we could help out. It was arranged that we meet Lee and before we knew it she was part of our family. That was in March of 1969.

When Lee first came into our home, she really wanted to be part of our family and for a few months things went very well. Then she had a visit with her own family as well as having to go through the traumatic experience of becoming a crown ward. She then switched her loyalties to her own family and would hardly speak

could it be that he might need a permanent home with us? No, that didn't happen. Before we knew it, we had to say good-bye to a wonderful foster boy who had many qualities of a good son and brother.

It was also a very sad day when Stevie, 4½, had to leave after a five-week stay with us. I insisted on the phone that the social worker at least come and see how he had progressed and how happy he now was. But the meetings had been held and the agency was convinced that it would be in Stevie's interest to move him to a home where the mother had 12 years of experience with retarded and emotionally-disturbed children. It certainly was heart-breaking to hear him bravely say, "Good-bye Mommie," while sadly sitting next to the social worker in such a big car. I had the urge to pick him up and tell the social worker that he should stay with us, but, instead, I said, "You had better leave now."

## Make us all happy

Then came Gregory, our six-year-old foster boy, who often made us feel like crying when he would tell the story of when his mom left him to care for the three little ones while she went to the doctor and never returned. "Could his mommie really love him? How could she possibly forget to send him a birthday card? Did she really forget all about him?"

We assured him that she really did love him, but that sometimes mothers also have problems with which they just can't cope. It was heart-rending to hear Gregory pray that God would bring the whole family back together again — Daddy, Mommie, Cindy, Jeffery, Jamie and me. "And, please God don't let Daddy and Mommie fight. Make us all happy together."

In March of 1971, I developed rheumatic fever and had to part with the two foster children I was caring for at that time — Gregory and Pamela, a nine-year-old, beautiful, part-Indian girl, who had been with us for only a few weeks. This was not easy, but the doctor said I would have to choose — keeping the foster children and possibly never getting better, or parting with them, recovering and bringing up my own children, Janice and Karen.

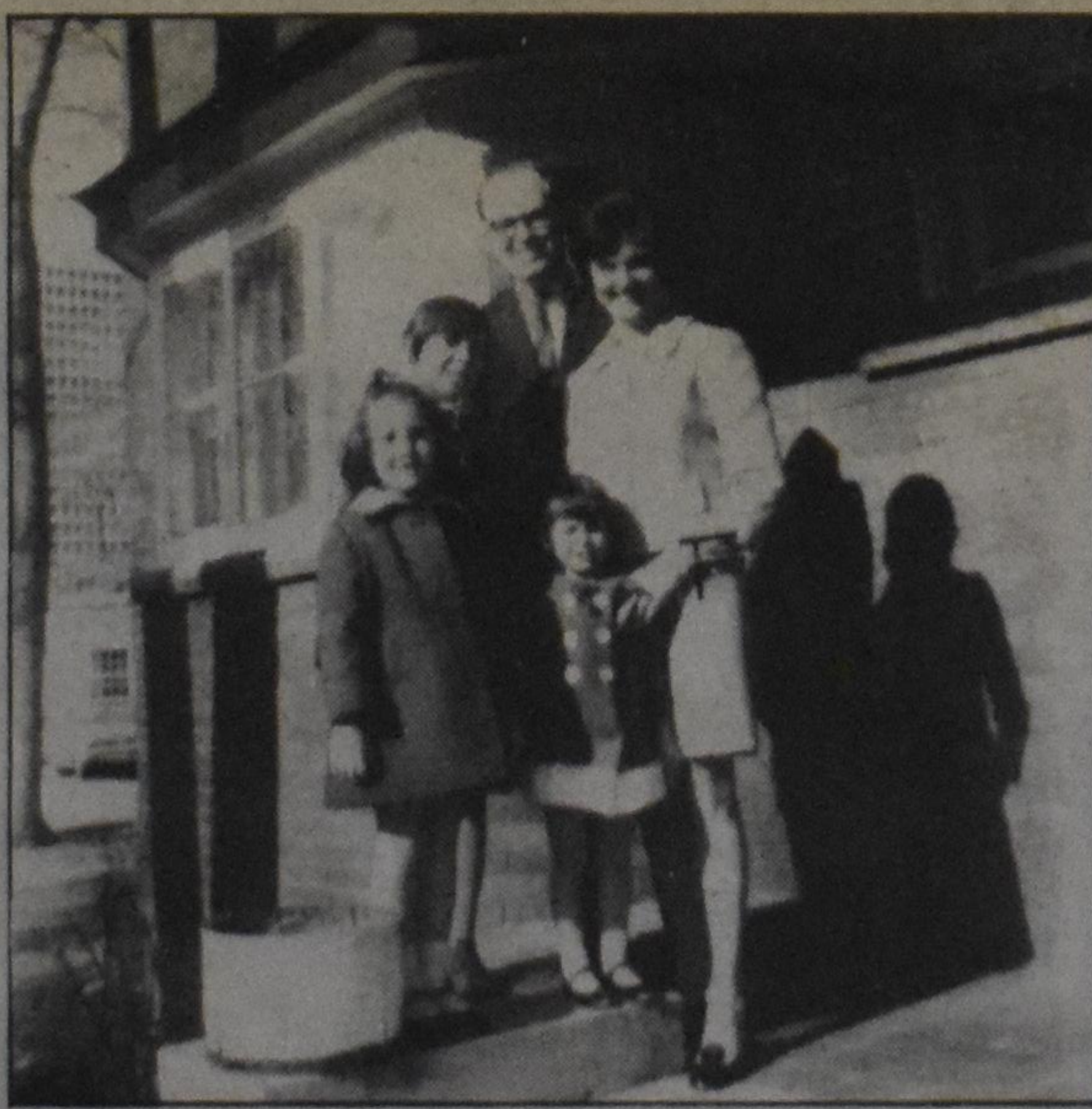
## Looking at that cross

That August we moved to Agincourt. This was a big adjustment for all of us. A few years later, the girls thought it would be nice if I was home every night when they got home from school. After some discussion, we decided to have

Continued on page 12...



Top: Karen, Janice and first foster child, Lee, enjoying an ice cream. Middle: Janice, Karen and Donald, last foster boy, sitting on back porch of their home. Bottom: Wynne, Gerald, Janice, Karen and Lee.



decently to our girls. We tried to help her through this rough period of adjustment, but by the end of the second year we had to request that she leave our home. Lee, as well as we, realized that a group home for teenagers would be in her own and our interests. It was very difficult for us to understand and accept why Lee should have to leave our home, but we prayed that she could one day again experience some of the joy of Christian living and giving.

## The pain of saying goodbye

During 1970, three boys, Charles, Wayne and Stevie came into and left our home. Each child presented a new challenge and a new experience that enriched our lives. Before each child came, we would discuss the adjustments for our family, but when we considered the adjustments and feelings for the children coming into our home, our hearts would fill with love and compassion and we could accept them as they were and give them the best home-life possible.

When Wayne, the eight year old, came for three months and we enjoyed so many experiences together, it was very difficult for us to think that he must one day leave. Or

could we wait another minute! Couldn't we at least sign a piece of paper to say that Janice Wynne was ours and that she wouldn't just be snatched away from us? We were assured that everything was in order and that she was ours without a doubt. We expressed our appreciation and left the agency, unbelievably happy and thankful. Janice Wynne was ours and there was no doubt in my mind. I could and did truly love her.

A couple of years later we received our second daughter, Karen Joy, with just as much enthusiasm but with much less anxiety, knowing and having experienced more assuredly that God rules, guides and directs all of our lives. The second child required more adjusting and accepting since

asking for one. I asked her how she thought this might be possible. She said, "The Children's Aid have lots of children..."

One day, on TV, the Children's Aid asked for homes for teenagers. After some discussion with Gerald, an interview was arranged with Mrs. Arnfield, the director of the Children's Aid. She presented the problems of teenagers who were in the care of the Children's Aid and what was expected of foster parents.

When we came for our second interview, we informed Mrs. Arnfield that we really weren't ready and qualified to handle teenagers with their unique struggles, but that we would consider fostering a younger child. Mrs. Arnfield insisted that she tell us about



# Family

## Cinema Summaries

Marian Van Til

### Just Between Friends

*Rated Adult Accompaniment*

*Stars Mary Tyler Moore, Christine Lahti, Sam Waterston, Ted Danson*

*Directed by Allan Burns*

*Just Between Friends* is attracting large, older than usual (i.e., middle-aged) audiences — everyone seems to love its star, Mary Tyler Moore. But readers who are still fans of funny, gentle Mary Richards on Moore's long-running TV show should proceed carefully with this film, not relying too much on what they believe a film with Moore in it might be.

Holly (Moore) is, initially, a dull, emotionally naive but physically attractive housewife. She meets Sandy (engagingly played by Lahti), a career woman with whom she develops a rewarding friendship. Holly's husband, Chip (Ted Danson, miscast), is killed and it's only after that that she finds out her husband had been unfaithful. But more than that, it is Sandy who was, inadvertently, the "other woman."

Infidelity, of course, is not uncommon in our world (and not beyond the realm of experience even of Christians). Even so, a situation like that presented in the film at first seems contrived for the sake of drama, or worse — for laughs. But when one realizes that most infidelity occurs where all those involved know each other and have to continue to cope with each other, it's not so far fetched.

Though the film has other serious flaws, including moral ones, it does not condone Chip and Sandy's adultery; the bulk of the film focuses on the intense feelings — attraction, rejection, betrayal, hatred and ultimately acceptance and love — that engulf the two women. It is really about friendship between two women and how their relationship bears the weight of the most devastating and ironic of circumstances. That there is eventually forgiveness in such circumstances is a lesson for us. (There is also a rather refreshing secondary examination of close friendship between each of the women and the man who was Chip's best friend.)

Having said that, this movie is still (or *should be*) disturbing, both dramatically and morally, to Christian viewers. While people allow themselves to fall into extramarital relationships for a variety of reasons (which they often don't understand themselves), there is no "motivation" here for such behaviour on the part of the husband — his marriage was happy and even his sex life was satisfying. Therefore his behaviour is inexplicable and he is a totally unsympathetic character. The "other woman," however, is by far the most intriguing, challenging and witty person in the film.

The movie, though not condoning her relationship with her friend's husband, compels the viewer to identify most closely with her rather than the wronged wife whose "sin" was being too ordinary.

The film raises another current moral question (should a single woman who wants a child, but not necessarily a husband, do so?) and gives the common secular answer (yes, if she's strong and secure enough to "handle it").

It would be tempting and easy for Christians to dismiss *Just Between Friends* as "garbage." To do so would deny the complexity of being human in the late 20th century. Perhaps the one strength of this film is that it dares to "pick up the pieces" — to offer reconciliation — in the aftermath of one such situation where the characters obviously made the wrong choices. We often aren't so good at doing that. On that point, we can probably learn from *Just Between Friends*.

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## Joy comes in the morning

... continued from page 11.  
another foster child. It wasn't long before we met Donald, a dynamic nine year old with red hair and freckles. He sure was a charmer and after lunch with the girls they thought they could enjoy and accept him as a brother.

It's hard to know what to say about Donald. He was such an interesting child. He was very lovable and would jump into your arms like a two year old and give you a hug and kiss. But just as strong as his love, was his anger, and you could never predict what he might do — break the baseball bat, smash the eavestrough, cut holes in chairs, sheets or screens, or break numerous other things.

When I would begin to read from, *Leading Little Ones to Jesus*, for devotions after supper, he would stamp his feet and holler. But by the time I had read three sentences, he was so involved in listening that he would come sit on my knee or stand beside me. At the end he would always offer a comment or ask a question or two.

At Boys Alive he might be sent home because the leader didn't know what to do with him, but the next time Donald would get totally involved. One night he made a booklet of things he was thankful for. We looked at and talked about it before he went to bed.

When we got to the last page there was a picture of the cross. He said it was hard to believe that Jesus loved him so much that He died on the cross for him. After some discussion, I asked Donald if he would like to thank God for sending His Son for people just like us. He said, "No Mom, you'll have to pray tonight because I just have to keep looking at that cross." I



L. to R.: Karen, Gerald, Wynne, Janice. Wynne receiving Social Work Degree, June, 1985.

did and said good-night to him. He said, "Mom, set that cross up so that when I wake up in the night I can see it and think about it."

Just as we were beginning to believe that Donald's family was out of the picture, his mother got married again and had three sons returned to her. A week after Donald left us, Karen [his mother] came to me and said that if Donald ever needed a permanent home, he could have one with us. "I know he was a real nuisance lots of times, but I really miss him."

### It was worth it

The teenage stage was not an easy time in our home. Many parents experience the same thing today. But through the struggles and conflicts we did a lot of living and growing together. We have all survived and matured through it. It has not been easy, but it has been worth it. We're very thankful to God that we can function as a family — giving support,

encouragement and love, as well as daring to confront and challenge one another.

Four years ago, Janice, then 18 years old, married Rod. That experience, too, brought us closer together. We became the proud grandparents of Jonathan Andrew, who has brought much joy and life into our home and extended family.

I would want to encourage families to work together through the struggles life presents. If we work and struggle through the painful parts, we can also experience the joys and blessings together.

A few years ago, Janice printed this text for me: "Weeping may endure for a night but joy cometh in the morning." These words are certainly becoming true in my life.

*Wynne Vandezande recently graduated from Ryerson Polytechnical School in the Social Work Degree program. She is at present employed with Metro Toronto Social Services as a Welfare Visitory.*

## F.I.R.E. spreads Gospel among Catholics

Thousands of Catholics joined together to help wake up the church live via satellite on April 5, across North America. Forty-five thousand people participated.

Over 13 U.S. and Canadian cities received the live television transmission featuring four keynote speakers originating from the Providence Civic Center in Providence, Rhode Island.

F.I.R.E., a Catholic worldwide organization, sponsored the event. F.I.R.E. is an acronym which stands for Faith, Intercession,

Repentance and Evangelism. The goal of the F.I.R.E. team is to see that every Catholic in the world hears the clear, undiluted Gospel preached.

"It is exciting to see the Catholic church come alive with the modern use of American technology," said Michael K. Clifford, president and founder of Victory Communications International, the leading producer of closed-circuit television events, "the world should watch out for this enthusiastic group of revolutionary Catholics!"

The F.I.R.E. purpose is to

proclaim the basic Gospel message in a Catholic context ... to reach nominal Catholics by calling these men and women to renew their personal commitment to Jesus Christ and to challenge and strengthen the commitment of all faithful Catholics.

"We want to reach as many of our friends as possible at one time with what we believe is the most important message Catholics need to hear in 1986," says Fr. Michael Scanlan. "The satellite network is the optimum way for us to do that," he said.

F.I.R.E. is an organization that is accepted and approved by prominent leaders in the Catholic church. At F.I.R.E.'s invitation, four bishops have agreed to serve as episcopal advisers to F.I.R.E.

Victory Communications  
International

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Classifieds

Classified Rates	Anniversaries	Anniversaries	Anniversaries	Anniversaries	
Births ..... \$22.00 Marriages & Engagements ..... \$25.00 Anniversaries ..... \$30.00 Obituaries ..... \$30.00 Notes of thanks ..... \$21.00 Birthdays ..... \$20.00 All other one-column classified advertisements: \$7.50 per column inch with a minimum of \$10.00. For letter under box number, \$10.00 extra. Calvinist Contact will not be responsible for any errors due to handwritten or phoned in advertisements.	 <p><i>Congratulations to Jerry and Sylvia Assies (nee Leutscher) who will celebrate, D.V., their 50th wedding anniversary on May 7, 1986.</i></p>	London 1961 April 28 1986 The most joyous of occasions is the union of man and woman in celebration of life... With thankful hearts we wish to announce that for 25 years our parents, <b>ARTHUR and BARBARA BAX</b> (nee Bruinsma) have celebrated life together. Mom and Dad, we have learned much about love and life from your instruction and example. Through the years, one thing was always evident to us — your love for each other and for each one of us. Our hope and prayer is that the Lord may bless you with many more years together — not only for each other but also for us. Congratulations and our love: Ron and Lynn (fiancee) — Whitehorse, Yukon Anita & Jim (fiance) — Walkerton, Grand Rapids Terry — Grand Rapids David — Walkerton	Assen 1936 May 6 1986 With praise and thanksgiving to God, we announce the 50th wedding anniversary of our parents, grandparents and great-grandparents, <b>WILLIAM and ROELY BREEMHAAR</b> (nee Janssens) With love and congratulations from: John & Roeli Klaas — Ruthven Henry & Fenny Spitse — Ruthven Bill & Mary Breemhaar — Amherstburg Joan Breemhaar — Chatham Pete & Janice Breemhaar — Norval 11 grandchildren; three great-grandchildren. Open house Saturday, May 10, from 2 p.m. - 4 p.m. at home of H. Spitse. Home address: R.R.#2, Ruthven, ON N0P 2G0	Hoogkerk 1936 May 8 1986 "A cord of three strands is not quickly broken." (Eccl. 4:12b) We hope to celebrate the anniversary of our parents and grandparents, <b>JERRY and SYLVIA ASSIES</b> (nee Leutscher) on May 7. We rejoice and give thanks to God that you have had 50 years together, Dad and Mom. We hope and pray that the Lord will continue to bless you in the years to come. With love: Alice & John Bokma; Shari & John Van Groningen Sylvia & Henry Sonya Claire & Bill Beldman; Gerald, Roger, Cam, Halima Harmene & Garry Sytsma; Jerry, Marcy, Kimberly, Lisa Home address: Apt. 302, Hope Towers, 7900 McLaughlin Rd., Brampton, ON L6V 3N2	
Thanks	<p><b>HOGENDOORN:</b> We would like to thank our children and grandchildren, family and friends for making our 40th wedding anniversary such an enjoyable day. Thank you for all the cards, flowers and gifts. Above all we thank our Father in heaven who has kept us for each other these past 40 years. Pete and Nellie Hogendoorn, London, Ont.</p>				
Births	<p><b>BUISMAN-RADERSMA:</b> Jim and Joyce welcome with joy, our son, <b>MICHAEL JAMES</b>, born on March 7, 1986. We thank God for entrusting to our care another precious child. Happy grandparents are Harold and Tina Radersma and Albert and Florence Buisman. 18 Corby Cresc., Brampton, ON L6Y 1H1</p> <p><b>PYPKER:</b> We, Ed and Irene (nee Eygenraam), thank the Lord for entrusting us with our first child, a beautiful son, <b>STEVEN LEE</b>, born March 20, 1986, weighing 8 lbs. 7 oz. Proud and happy with us are first time grandfather Ralph Pypker of Bowmanville, Ont., and first time grandparents George and Anne Eygenraam of Fruitland, Ont. Home address: 10 George St., St. Catharines, ON L2R 5M9</p>				
Marriages	<p><b>OTTEN-VOORBERG:</b> With joy and thanksgiving to God we, Mr. and Mrs. Frits Otten of Georgetown, Ont., and Mr. and Mrs. Mike Voorberg of Newmarket are happy to announce the forthcoming marriage of our children, <b>LISA and ALBERT</b>. The wedding will take place, the Lord willing, on April 19, 1986, at 3:30 p.m. in the Bethel Chr. Ref. Church, Newmarket, Ont. Future address: River Dr., Georgetown, ON L7G 2S2</p> <p><b>SCHARRINGA-TAMMINGA:</b> With joy and gladness in our hearts, giving all the praise and thanks to the Lord who has brought our children together, we, Mr. and Mrs. Peter Scharringa of Waterdown and Mr. and Mrs. Talo Tamminga of Harkstede, Holland, are pleased to announce the wedding of <b>HELENE CHRISTINA and REMKO</b> on Saturday, April 26, 1986, at 4:00 p.m., at the Calvin CRC, Dundas, Ont. Rev. Richard Stienstra officiating. Future address: 608-1868 Mamu, Hamilton, ON L8S 1J2</p>	<p><b>SJOERD and BOUKJE BAARDA</b> (George and Barbara) (nee Visser) on May 10, 1986. It is our prayer that the Lord will continue to bless and care for them in the years ahead as He has in the past. With love from their children and grandchildren: Chester &amp; Terrie Baarda (nee Wyma); Marilyn &amp; Cliff Vanderploeg — Kitchener Brian, Sandra, Nancy, Kevin — Oliver, B.C. George &amp; Katie Baarda (nee Weeber); Gwendolyn, Heather, Jennifer, Jessica, George, Heidi, Amy — St. Mary's Ann Baarda — Burlington Cor &amp; Ann Baarda (nee Ethier); Steven, Cathy, Edward — Mississauga Dick &amp; Eb Bokma; Sherry, Tracy, Brent, Leanne, Karen, Jeffrey — Fonthill Frank &amp; Nelly Baarda (nee Ellens); Rachel — Grimsby Ralph &amp; Dorothy Janssens; Darrell, Marcia, Melanie, Kimberly — Wellandport Dave &amp; Tina Vanderwier; Jamie, Lorraine, Timothy, Nathaniel, Tammy, Sarah — Wellandport Gerty Baarda — Alliston Ron &amp; Wendy Baarda (nee Coulter); Ricki, Ethan — Grimsby Dan &amp; Valerie Baarda (nee Coulter); Barbara, Belinda, Manley, Emily — Beamsville Dick &amp; Sabie Baarda (nee Guerriero); Anthony — Grimsby Open house will be held on Saturday, May 10, 1986, at the Smithville Chr. Ref. Church, from 8-10 p.m. Best wishes only. Home address: R.R.#3, Wellandport, ON L0R 2J0</p>	 <p><i>Congratulations George and Barbara Baarda (nee Visser) who will celebrate their 50th wedding anniversary, D.V., on May 10, 1986.</i></p>		
		<p>1961 May 10 1986 With much joy and thankfulness to God we hope to celebrate with our parents, <b>JOHN and ALICE BOKMA</b> (nee Assies) their 25th wedding anniversary. Shari &amp; John Van Groningen Sylvia &amp; Henry Sonya Thanks, Mom and Dad, for your continuing love and support. Open house to be held on Saturday, May 10, 1986, from 8-10 p.m. in Immanuel Chr. Ref. Church, Oak St., Simcoe, Ont. Best wishes only, please. Home address: R.R.#2, Port Dover, ON N0A 1N0</p>	<p>Ridderkerk 1961 May 9 1986 With praise and thanksgiving to our Lord, we wish to announce the 25th anniversary of our dear parents and opa and oma, <b>GEERIT and TOOS GROEN</b> (nee Vanderspoel) Come and share their joy at an open house to be held on Sunday, May 11, 1986, from 2 to 6 p.m., in their home at R.R.#1, Stirling, Ont. From their children and grandchildren: Annelies &amp; Reg Barkema; Nathan, Ian, Stephen — Belleville Jake &amp; Sheila Groen (nee Verra) — Orillia</p>	<p>1941 May 3 1986 With joy and thanksgiving to the Lord, we hope to celebrate the 45th wedding anniversary of our parents and grandparents, <b>KLAAS and GEERTJE FLUIT</b> (nee Steenbergen) May the Lord continue to keep them in His care and bless them in the years to come. Hilbert &amp; Dianne Fluit; Jacqueline, Michael, Darrell — Ayr Ralph &amp; Marianne Fluit; Cammie, Christopher, Nathan, Janelle — Thunder Bay Andy &amp; Aileen Fluit; Kevin, Mark, Laura Jayne — Ottawa Henry &amp; Ann Fluit; Jeffrey, Jodie — Cambridge Roy &amp; Brenda Fluit; Justin, Ashley — Edmonton, Alta. Sue &amp; Ian Talsma — Brampton Home address: R.R.#1, Ayr, ON N0B 1E0</p>	
				<p><b>For Sale</b></p> <p><i>Van Toen en Nu</i> een gezellig dichtbundeltje, met knipsels bij de auteur Lini R. Groi. Stuur \$5.50 + \$1.00 voor post naar Lini R. Groi, 1431 Pelham St., Fonthill, ON L0S 1E0</p> <p><b>An ad in C.C. gets results!</b></p>	



Classifieds

Anniversaries	Anniversaries	Anniversaries	Anniversaries	Anniversaries
<p>1961 April 28 1986 With thankfulness to God, we announce the 25th anniversary of our parents and grandparents, <b>BERT and GRACE GEERLINKS</b> (nee Drost) Congratulations Dad and Mom, Grandpa and Grandma. May God bless you and give you many more years together. With our love: Don &amp; Betty Geerlinks; Megan — Drayton, Ont. Yvonne &amp; Phil Vandenberg; Tammie — Moorefield, Ont. Shirley &amp; Clarence Drost; Dennis, Michael, Jeffrey — Fergus, Ont. Randy Geerlinks — Drayton, Ont. Kevin Geerlinks — Drayton, Ont. There will be open house on April 28, 1986, at the Chr. Ref. Church, Drayton, from 2:00 - 4:30 p.m. for family and friends. Present address: Box 162, Drayton, ON N0G 1P0</p>	<p>Assen (Dr.) Edmonton, Alta. 1941 May 16 1986 "But as for me and my house, we will serve the Lord." (Joshua 24:15b) With joy and thankfulness to our heavenly Father, we wish to announce the special occasion of the 45th wedding anniversary of our parents and grandparents, <b>HIELKE and MINNIE MULDER</b> (nee Janssen) May God grant you many more years together in health and happiness. With congratulations and love from all of your children: Wayne &amp; Corry Tinga — Sioux Center, Iowa Len &amp; Gladys Zylmans — Edmonton, Alta. Walter &amp; La Donna Mulder — Edmonton, Alta. and grandchildren: John &amp; Deb Karmen Tammy Tinga Lori Tinga Pam Zylmans Pat Zylmans Ken Zylmans Robert Tinga Krista Mulder Justin Mulder Ryan Mulder Open house on Saturday, May 17, 1986, from 2-5 p.m., in the First CRC, Edmonton, Alta. (96 St. - 110 Ave.) No gifts please. Home address: 10339 - 56 St., Edmonton, AB T6A 2J3</p>	<p>Drachten, Chatham, Holland Ontario 1926 1986 "The Lord will watch over your coming and going, both now and forevermore." (Psalm 121) With thanksgiving to God, we hope to celebrate the 60th wedding anniversary of our parents and grandparents: <b>FRED and HILDA SMIDS</b> on May 6, 1986. With love from their children and grandchildren: Flora VanderVeen — Brampton, Ont. John VanderTil — Wyoming, Ont. Stan &amp; Hilly Smids — Wyoming, Ont. Grace &amp; Don Councel — Thamesville, Ont. Ralph &amp; Tinie Smids — Chatham, Ont. Tina &amp; Ted Hoekstra — Chatham, Ont. Gretchen &amp; John VanderVenne — Pickering, Ont. and 36 grandchildren and 53 great-grandchildren. Home address: Canadianna, 91 Tecumseh Rd., Chatham, ON N7M 1B3</p>		<p>Congratulations to Fred and Hilda Smids who will celebrate, D.V., their 60th wedding anniversary on May 6, 1986.</p>
<p>1946 Brantford 1986 With joy and thanksgiving to our Lord, we announce the 40th wedding anniversary of our parents and grandparents, <b>HENRY and NIES GUICHELAAR</b> (nee Koekoek) on May 8, 1986. Congratulations Mom and Dad, Grandpa and Grandma. May the Lord from whom all blessings flow, continue to bless you and keep you in the years to come. With all our love: John &amp; Gail Gilson; Ken, Keith — Brantford, Ont. Dick &amp; Shirley Schmidt; Anthony, Denise, Joanne, Cheryl — Belmont, Ont. Cope &amp; Gloria Guichelaar — Brantford, Ont. Perry &amp; Nancy Kwakernaak — Ancaster, Ont. Present address: 11 Black Locust Way, Brantford, ON, Canada N3R 7C7</p>	<p>Hoogkerk Brantford 1946 May 9 1986 "Trust in the Lord, with all your heart and do not rely on your own insight. In all your ways acknowledge Him, and He will make straight your path." (Prov. 3:5,6) With much joy and thankfulness, we hope to celebrate the 40th anniversary of our parents and grandparents, <b>KEES and JENNY ROORDA</b> We wish them God's blessing and pray He will continue to keep them in His care. Congratulations and love from: Dick &amp; Maaïke Veeneman; Bryan David, Mark &amp; Karen — Simcoe Bert &amp; Aafke Boschman; Jennifer, Mathew, Micheal — Brantford Theo &amp; Kathy Roorda; Jason &amp; Heather — Brantford Rick &amp; Julie Home address: 458 Wellington St., Brantford, ON N3S 4B4</p>	<p>Kingston Jarvis 1961 May 3 1986 We thank God for the special occasion of our parents' 25th wedding anniversary. <b>ALLAN and BEVERLEY SLOFSTRA</b> (nee VanDyk) Congratulations Mom and Dad! May the Lord bless you and give you many more years together. With love, your children: Irene — Niagara Falls Eric — Nanticoke Mitchell — Welland Sophia — Jarvis An open invitation is hereby extended to their relatives and friends to come together for an evening of celebration on Friday, May 2, 1986, at 8 p.m., in the Jarvis Community Centre. Best wishes only, please! Home address: 139 Talbot St., E., Jarvis, ON N0A 1J0</p>		<p>Congratulations to Feitze and Stijntje Witteveen (nee Harmsma) who will celebrate, D.V., their 50th wedding anniversary on May 28, 1986.</p>
<p>1951 April 25 1986 With praise and thanksgiving to God, we wish to announce the 35th wedding anniversary of our parents and grandparents, <b>WABBE and MARIE HOEKSTRA</b> (nee Bouma) Garry &amp; Cindy Hoekstra — Kemptville, Ont. Theresa &amp; Mike Niemann; Sara — Rockwood, Ont. Rena &amp; Andy DeWeerd; Christy, Jody — Brampton, Ont. Ray Hoekstra — Ottawa, Ont. Ed &amp; Jackie Hoekstra; Luke — Grand Rapids, MI Bill Hoekstra — at home Home address: R.R.#2, Brampton, ON L6V 1A1</p>	<p>Emmen (Dr.) Baltimore (Ont.) 1941 1986 On May 3, 1986, we are happy to remember the 45th wedding anniversary of our parents and grandparents, <b>ALBERT and ANNEGIEN STOFFERS</b> (nee Pol) We are thankful to the Lord for giving us such wonderful parents and grandparents and pray that He will continue to bless and keep them for each other and for us. Sidney &amp; Hilda Reinsma; David, Pauline, Jacqueline — Bowmanville, Ont. Annette &amp; Thierry Bonnet — Oshawa, Ont. Ted &amp; Marie Hoogsteen; Sandra, Darlene, Diane, Matthew — Oshawa, Ont. Ralph &amp; Norma Stoffers; Gregory, Karen — Cobourg, Ont. Jake &amp; Loretta Stoffers; Melanie, Albert — Stirling, Ont. Frank &amp; Christine Douma — Lyn, Ont. Janet Douma — Port Clyde, N.S. Marilyn Douma — Waterloo, Ont. Mike &amp; Betty Luchies; Terry, Steven, Mariette — Cardinal, Ont. Harry Stoffers — Mississauga, Ont.</p>	<p>Marum, Gron. Brampton, Ont. 1931 May 7 1986 With praise and gratitude to God, we announce the 55th wedding anniversary of our parents and grandparents, <b>EDWARD and SYLVIA TOP</b> (nee Haan) Great has been God's love and faithfulness for them each new day. John &amp; Hennie Top; Ed, Betty, Sharon, Andrew Hilda &amp; Eno Jansma; Shirley, Barb Tena &amp; Ton Alblas Sylvia &amp; John Hogeveen; Melissa, Steven John, Ed, Rod Trinity Towers, 7900 McLaughlin Rd., S., No. 416, Brampton, ON L6V 3N2</p>	<p>Drachtstercompagnie, Smithville, Fr. Ont. 1941 May 1 1986 With joy and thankfulness to God, we are happy to announce the 45th wedding anniversary of our parents and grandparents, <b>UITZE and GEP VANDERWIER</b> (nee Brouwer) With love and congratulations from your family: William &amp; Katie Vander Wier; Uegene, Louis, William, Alan, Rosalie, Charles, Jeremy — Smithville, Ont. Theresa Wesseling; Richard, Yvonne — Stratford, Ont. Ralph Wesseling — U.S.A. Marie &amp; Harry Versteeg; Geraldine, Kenneth, Eugene, Francine, Arlene — Renton, Ont. Korney &amp; Pat Vander Wier; Keven, Bonnie, Laura, Jason, Douglas, Heidi, Marcel — Wellandport, Ont. Dave &amp; Tina Vander Wier; Jamie, Lorraine, Timothy, Nathaniel, Tammy, Sarah — Wellandport, Ont. Wayne &amp; Martha; Jolene, Barbara, Ivan, Calvin, Dianne — Smithville, Ont. Adrian &amp; Jane Vander Wier; Leona, Hugh, Gayle, Gerrit, Richard, John — Smithville, Ont. Howard &amp; Jacquie Vander Wier; Mark, Darrick, Karen, Leonard, Jonathon — Smithville, Ont. Anne &amp; Stan Riewald; Helena, Heather, Stanley, Caroline, Diane — Hagersville, Ont. Helen &amp; Lawrence De Graaf; Carrie, Ryan, David, Jason — Beamsville, Ont. Open house: Thursday, May 1, 1986, 2-5 p.m., at the Smithville Chr. Ref. Church, Townline Rd., Smithville, Ont. Home address: Rock St., Smithville, ON L0R 2A0</p>	<p>Harkema, Duncan, Friesland B.C. 1936 May 28 1986 Wedding text: "I came that they may have life, and have it abundantly." (John 10:10b) With praise and thanksgiving to God for the abundant life He has indeed given them and us all, we announce the Golden wedding anniversary of our dear parents, grandparents and great-grandparents, <b>FEITZE and STIJNTJE WITTEVEEN</b> (nee Harmsma) With love and congratulations from: John &amp; Wiepie Witteveen — Thornhill, Ont. Fred — Grand Rapids Jim — Baden-Baden, Germany Roger Alice &amp; Luke Bazuin — Chemainus, B.C. Richard Cindy &amp; Harry DeVries; Robbie, Julie, Mark — Prince Rupert, B.C. Lyn-Nell Carol Sadie &amp; Rudolf Wikkerink — Cobble Hill, B.C. Christine &amp; Peter Pereboom; Sharlene, Daryl — Victoria, B.C. John Fred Eileen Ike &amp; Jennie Witteveen; Melissa, Stephen, Stacey — Brampton, Ont. Raymond Witteveen — Duncan, B.C. Susan Witteveen — Duncan, B.C. Home address: 4745 Bench Rd., R.R.#7, Duncan, B.C. V9L 4W4</p>
<p>Jarvis, Ont. Jordan, Ont. 1961 May 5 1986 Wedding text: "What therefore God hath joined together let not man put asunder." (Matthew 19:6b) With joy and thankfulness to our Lord, we wish to announce the 25th wedding anniversary of our parents: <b>CORNELIUS and SUSAN RAUWERDA</b> (nee Hielema) May the Lord continue to bless and keep you. With love from your children: Anthony &amp; Christina Rauwerda — St. Catharines Henry Rauwerda — Ottawa Patricia Rauwerda (and Rob) — at home Sharon Rauwerda (and Larry) — at home Dianne Rauwerda — at home Michelle Rauwerda — at home Home address: R.R.#1, Jordan, ON L0R 1S0</p>		<p>May the Lord continue to bless you for many more years to come, Mom and Dad. Liz — Mississauga, Ont. Diny &amp; Howard Kennedy; Hilary and baby — Meadow Lake, Sask. Velma &amp; Jim Connolly; Kristen — Barrie, Ont. John — home Charlene &amp; Harry Vegter — Midhurst, Ont. Jeanette &amp; Harry (fiance) — home Tim — home Home address: 40 Anne St., N., Barrie, ON L4N 2B6</p>		

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community in touch.



Classifieds

Anniversaries	Anniversaries	Anniversaries	Obituaries	Obituaries										
<p>Drachten Jarvis 1936 May 8 1986 Praise God from whom all blessings flow. We announce the 50th wedding anniversary of our parents,  ANNE and MINKE WOBBS (nee Bergsma)  Love from six children: Cecil &amp; Daryl Wobbes — Hagers- ville Hank &amp; Joan Fluit — Caledonia Jim &amp; Jane Winkworth — Hagers- ville Ted &amp; Carol Wobbes — Burford Frank &amp; Shirley Osinga — Caledonia Joe &amp; Ann Helder — Hagersville from 22 grandchildren: Andy &amp; Sheila Wobbes Linda Wobbes Margaret Wobbes Michelle Wobbes Debbie &amp; Wayne Abbiss (Fluit) Kerry Fluit Melinda Fluit Brenda Fluit Angela Fluit Julie &amp; Bill Drury (Winkworth) Jimmy Winkworth JoAnn Winkworth Jason Winkworth Annette Wobbes Donna Wobbes Tammy Wobbes Eric Wobbes Jeffrey Osinga Rodney Osinga Michael Helder Robert Helder Daniel Helder and two great-grandchildren: Rebecca Abbiss Zachary Wobbes We hope to celebrate, D.V., with an open house on Saturday, May 10, from 2:00 p.m. to 4:00 p.m., in the Jarvis Chr. Ref. Church. Best wishes only, please. Home address: R.R.#1, Jarvis, Ont., Canada</p>	 <p><i>Congratulations to Anne and Minke Wobbes (nee Bergsma) who will celebrate, D.V., their 50th wedding anniversary on May 8, 1986.</i></p> <table><tr><td>1951</td><td>May 30</td><td>1986</td></tr><tr><td colspan="3">John 14:27 With thankfulness to the Lord for His goodness, we wish to announce the 35th wedding anni- versary of our parents and grand- parents,  BINNERT and CORNELIA VANDERDUIM (nee VanPopta)  May the Lord continue to bless you and keep you in His care. Congratulations Mom and Dad, Pake and Beppe. With love from: Clare &amp; Joanna Kooistra; Remy, Rhys — Victoria, B.C. Home address: 32750 Pandora Ave., Abbotsford, B.C. V2T 3X1</td></tr></table>	1951	May 30	1986	John 14:27 With thankfulness to the Lord for His goodness, we wish to announce the 35th wedding anni- versary of our parents and grand- parents,  BINNERT and CORNELIA VANDERDUIM (nee VanPopta)  May the Lord continue to bless you and keep you in His care. Congratulations Mom and Dad, Pake and Beppe. With love from: Clare & Joanna Kooistra; Remy, Rhys — Victoria, B.C. Home address: 32750 Pandora Ave., Abbotsford, B.C. V2T 3X1			<table><tr><td>1956</td><td>1986</td></tr><tr><td colspan="2">With joy and thankfulness to God, we wish to announce our parents' and grandparents' 30th anniver- sary on May 4, 1986.  JAKE and ANNIE VANDER MEULEN (nee Colyn)  Earl — at home Chris &amp; Luke Smit; Natalie, Ryan — Wainfleet, Ont. Evelyn &amp; Sid Tilstra; Alicia — Dunnville, Ont. Marlene &amp; Jerry van Holst — Frank- ford, Ont. Liz — Belleville, Ont. Jackie — Rockwood, Ont. Andrew — at home Home address: R.R.#2, Stirling, ON K0K 3E0</td></tr></table>	1956	1986	With joy and thankfulness to God, we wish to announce our parents' and grandparents' 30th anniver- sary on May 4, 1986.  JAKE and ANNIE VANDER MEULEN (nee Colyn)  Earl — at home Chris & Luke Smit; Natalie, Ryan — Wainfleet, Ont. Evelyn & Sid Tilstra; Alicia — Dunnville, Ont. Marlene & Jerry van Holst — Frank- ford, Ont. Liz — Belleville, Ont. Jackie — Rockwood, Ont. Andrew — at home Home address: R.R.#2, Stirling, ON K0K 3E0		<p>"Surely goodness and mercy shall follow me all the days of my life; and I shall dwell in the house of the Lord forever." (Psalm 23:6) After a long and trying illness the Lord of Life graciously received into His eternal presence my deeply beloved wife, our dear mother and grandmother,  JANTJE BEBINGH-Krale  in her 72nd year. Derk Jans Bebingh — Forest Henry &amp; Diane Barneveld-Bebingh; Wilma Anne, Gordon Richard — Sarnia John &amp; Sientje Bebingh; Mary Jane, Richard Bert — Watford Henry &amp; Alta VanVliet-Bebingh; David John, Tanya Janece, Patricia Joanne — Kingsville Bert &amp; Jacqueline Bebingh; Bert John, Coby Janiece, Trevor James, Christopher Leigh — Forest Richard &amp; Alice Bebingh; Derrick Henry, Terri Jennette — Stratford 12 Bayley Street, Forest, ON N0N 1J0, Canada April 11th, 1986. Funeral service was held at the First Chr. Ref. Church of Forest, D.V. on Tuesday, April 15, 1986, at 1:30. Interment at the Forest Beachwood Cemetery, directly following the service at the church.  In hope that sends a shining ray Far down the futures broadening way, In peace that only Thou canst give, With Thee, O Master, let me live. (Hymn 450:4)  JOHN NYMEYER of Fenwick, Ontario, died at the Welland County General Hospital on Sunday, March 23, 1986, in his 61st year. Born in Holland, he came to the Hagersville area of Canada in 1952. He moved to the Fenwick area in 1959 and worked as a carpenter and a contractor. He was a member of the Bethany Chr. Ref. Church, Fenwick, Ont. Mr. Nymeyer is survived by: his wife Grace two daughters: Mrs. Ena Hawryluk Mrs. Janet Gritter three sons: Clarence, George, John Jr. five grandchildren: Vanessa, Ian, Amos, Jesse, Ben  The Lord called home on April 7, 1986, our loving mother and grand- mother,  PIETERNELLA VAN DER VEER (nee van Leeuwen) Widow of Chr. van der Veer and previously of Jacob Mijnheer at the age of 84 years. Beilen, Holland Dear mother of: Koob &amp; Janny Mijnheer — Ens, Holland Henk &amp; Dirkje Staal — Wijster, Holland Bert &amp; Jenny Smit — Smithville, Ont. Jan &amp; Bep Mynheer — Eindhoven, Holland Klaas &amp; Lammy Mijnheer — Hooge- veen, Holland Dear grandmother of: Patricia &amp; Herman Van der Kooy — Guelph, Ont. Margaret Smit — Brampton, Ont. Jack Smit — Smithville, Ont. 17 grandchildren and seven great- grandchildren in Holland. 137 Griffin St., Smithville. Funeral arrangement Saturday, April 12, 1986, at Tiendeveen, Holland.</p>	<p>"For you make me glad by your deeds, O Lord; I sing for joy at the works of your hands." (Psalm 92:4) After a short illness, the Lord took to Himself our dearly loved wife, mother, grandmother and great- grandmother on April 8, 1986.  GEERTJE VANDER WEKKEN  in her 80th year. Wife of Johannes Vander Wekken. John &amp; Ann Vander Wekken — Clive, Alta. Joe &amp; Frances Vander Wekken — Clive, Alta. Sylvia &amp; Bill Fokkens — Spruce- view, Alta. Bill &amp; Donna Vander Wekken — Ganges, Salt Spring Is., B.C. 19 grandchildren; 17 great-grand- children. The funeral service took place on Saturday, April 12, 1986. Box 906, Lacombe, AB T0C 1S0  On April 5, 1986, the Lord took unto Himself His child, our beloved mother, grandmother and great- grandmother,  SARA VAN ZANTEN (nee van Vliet)  in her 86th year. For her we rejoice. O death, where is thy victory? O death, where is thy sting? Her children: Eva &amp; Rudi Duurvoort Flora &amp; Henk Flim Johan &amp; Ellie van Zanten Sari van Zanten — Kiezebrink Her grandchildren: Harriette, Monique — Amsterdam Sandra &amp; Dean, Glenn, Robert, Evelyn, Allard, Bryan — Oshawa Eline, Johannes, Melinda, Loretta, — Gananoque Sarah Jane, Ingrid, Renee — Oshawa Her great grandchild Michel. Corresponding address: F. Flim, R.R.#1, Ritson Rd., N., Oshawa, On L1H 7K4  On Friday, April 11, 1986, our Lord took to His eternal home my dearly beloved wife of over 70 years and our dear, caring mother, oma and great oma,  EBELTJE ZEE-Prins  at the age of 92 years. Thanks be to God who gives us the victory through our Lord Jesus Christ. Frank Zee — Red Deer Grace &amp; Peter Van Assen — Edmonton George &amp; Grace Zee — Red Deer Winnie &amp; Ralph Prins — Lacombe Aafje &amp; John Kooiman — Red Deer Ann &amp; Simon Swier — Lacombe Tena &amp; Adolf Opden Dries — Red Deer Jennie &amp; Klaas Brink — Bentley Dorothy &amp; Ben de Boon — Lacombe Helen &amp; John Kits — Lacombe 52 grandchildren and 69 great- grandchildren. R.R.#2, Red Deer, AB T4N 5E2</p>
1951	May 30	1986												
John 14:27 With thankfulness to the Lord for His goodness, we wish to announce the 35th wedding anni- versary of our parents and grand- parents,  BINNERT and CORNELIA VANDERDUIM (nee VanPopta)  May the Lord continue to bless you and keep you in His care. Congratulations Mom and Dad, Pake and Beppe. With love from: Clare & Joanna Kooistra; Remy, Rhys — Victoria, B.C. Home address: 32750 Pandora Ave., Abbotsford, B.C. V2T 3X1														
1956	1986													
With joy and thankfulness to God, we wish to announce our parents' and grandparents' 30th anniver- sary on May 4, 1986.  JAKE and ANNIE VANDER MEULEN (nee Colyn)  Earl — at home Chris & Luke Smit; Natalie, Ryan — Wainfleet, Ont. Evelyn & Sid Tilstra; Alicia — Dunnville, Ont. Marlene & Jerry van Holst — Frank- ford, Ont. Liz — Belleville, Ont. Jackie — Rockwood, Ont. Andrew — at home Home address: R.R.#2, Stirling, ON K0K 3E0														
Vacations	Vacations	Personals	Obituaries	Obituaries										
<p><b>Sandy Bay Cottages</b> <b>Rice Lake, Ont.</b> "A family resort"  Come and enjoy all the improve- ments we have made over the past four years. Comfortable house- keeping cottages, sandy beach, children's programs, rec. hall, store, boats and motors. Inquire about our off-season vacation packages. Call or write for brochure and newsletter: Art &amp; Sue Breeze, R.R.#1, Hastings, ON K0L 1Y0; Tel: 1-705-696-2951.</p>	<p><b>FALCON LODGE</b> Family resort with housekeeping facilities. Please phone collect or write for brochure to Ton or Cathy Struyk.  Falcon Rd. Huntsville, ON P0A 1K0 Tel: (705) 789-2603  * Airconditioning * Waterbeds * T.V. * 26 units  <b>TUDOR LODGE MOTEL</b> 1665 London Rd., Sarnia, Ontario N7T 7H2 "It's been our pleasure" Jerry and Frances Hettinga Phone 542-7716</p>	<p>If there are any Christian men, 30- 50, in the Niagara area interested in taking ballroom dancing lessons but need a partner, please write Box #2421, Calvinist Contact, 99 Niagara St., St. Catharines, ON L2R 4L3  Sincere, outgoing, 25-year-old female would like to meet Christian male for friendship, correspondence or companion- ship in Toronto or surrounding area. Reply to Box #2420, Calvinist Contact, 99 Niagara St., St. Catharines, ON L2R 4L3</p>	<p>The Lord called home on April 7, 1986, our loving mother and grand- mother,  PIETERNELLA VAN DER VEER (nee van Leeuwen) Widow of Chr. van der Veer and previously of Jacob Mijnheer at the age of 84 years. Beilen, Holland Dear mother of: Koob &amp; Janny Mijnheer — Ens, Holland Henk &amp; Dirkje Staal — Wijster, Holland Bert &amp; Jenny Smit — Smithville, Ont. Jan &amp; Bep Mynheer — Eindhoven, Holland Klaas &amp; Lammy Mijnheer — Hooge- veen, Holland Dear grandmother of: Patricia &amp; Herman Van der Kooy — Guelph, Ont. Margaret Smit — Brampton, Ont. Jack Smit — Smithville, Ont. 17 grandchildren and seven great- grandchildren in Holland. 137 Griffin St., Smithville. Funeral arrangement Saturday, April 12, 1986, at Tiendeveen, Holland.</p>											
Vacations	Vacations	Personals	Obituaries	Obituaries										
<p><b>LITTLE EUROPE RESORT</b> <b>BRACEBRIDGE, MUSKOKA</b>   Voor een geslaagde vakantie met de Hollandse gezelligheid. Cottages te huur tegen redelijke prijzen. Uitstekende kampeer-zwem-en vis gelegen- heid (ideaal voor groepskampen). "Little Europe" vindt u 10 km. ten oosten van Hwy. 11, aan Hwy. 118 East, voorbij de Muskoka Airport. * No pets please  R.S. BAKEMA Telephone: (705) 645-2738</p>	<p><b>Lang's Resort</b> <b>and Campgrounds</b> Rice Lake Reasonable cottages and camp- grounds, excellent fishing, boats and motors, sandy beach, recreation hall. Seasonal camp- sites available for 1986. Write or phone for brochure: <b>Lang's Resort</b> <b>and Campgrounds</b> R.R.#3, Box C, Roseneath, ON K0K 2X0 Phone: (416) 352-2308  <b>ALTON LODGES</b> 1 &amp; 2 bedroom clean, house- keeping cottages; family resort; 2 minute walk from beautiful sandy beach; close to fishing and 20 minutes from Chr. Ref. Church. Telephone: 705-429-2420 Address: 459 Mosley St. Wasaga Beach, ON Site 30, Box #8, R.R.#1, L0L 2P0 LEN &amp; RITA BETTE</p>	<p><b>For Rent</b> <b>20 ft. Motor Home</b> Completely self-contained. Sleeps 6 people. Book now for your trip this summer. Call: Joe De Weerd, (416) 689-6271.</p>	<p><b>Personals</b> <b>Single Men and Women</b> If you are over 21 years of age and would like to find a partner in Christian Marriage, write to: Christian Marriage Contact Bureau, P.O. Box 1127, Station B, Burlington, ON Canada L7P 3S9. Please enclose \$2.00 for a complete information package explaining our services. Established 1967.  Single Christian lady, age middle thirties, would like to correspond or meet a Reformed Christian man of approx. the same age, prefer- ably from Ontario. Reply to Box #2419, Calvinist Contact, 99 Niagara St., St. Catharines, ON L2R 4L3</p>											



Classifieds

For Rent	Teachers	Teachers	Summer Job Market	Summer Job Market
<p>For rent in Friesland 1-2-3 or 4 months; 2½ bdrm., all furnished. Phone (519) 537-6041.</p> <p>Self-contained, large, 1 bedroom apartment in north-end of St. Catharines; lower level of house. Appliances included. For further information phone: (416) 937-6046.</p> <p>Chalet in the Georgian Bay area. Beautiful view overlooking the bay and the Beaver Valley. Quiet and secluded area. Fully furnished, 2 bedroom, living room with 2 bed chesterfields, 2 3 pc. bathrooms and kitchen. Approximately 20 min. from Collingwood CRC. Available for weekends or by the week during April and May. After that by week only. For more details write: Roger Dykstra, R.R.#2, Box 7, Clarksburg, ON N0H 1J0; (519) 599-3789.</p>	<p><b>BELLEVILLE:</b> Quinte Christian High School is accepting applications for a qualified teacher in <b>music</b> (part-time) to assume duties in September, 1986. Please contact the school in writing: Q.C.H.S., Box 158, Belleville, ON K8N 5A2.</p> <p><b>BRANTFORD:</b> Brantford Christian School invites applications for a part-time position in <b>grades 3 &amp; 4</b> for the 1986-87 school year. (Four afternoons a week or the equivalent). Please send letters of application to Mr. Chris Vander Veen, Principal, Brantford Chr. School, 7 Calvin St., Brantford, ON N3S 3E4. Phone: (519) 752-0433.</p> <p><b>An ad in Calvinist Contact gets results.</b></p>	<p><b>BRESLAU:</b> Woodland Christian High School invites applications for a definite opening in September, 1986. Qualified teachers in <b>geography/choral music/P.E.</b> may apply to WCHS, R.R.#1, Breslau, ON N0B 1M0.</p> <p><b>BROCKVILLE:</b> John Knox Christian School invites applications for a <b>teaching principal</b> and a qualified teacher for its <b>grades 1,2,3</b> class, for September, 1986. Special ed and French an asset. Please send resume and letters of application to: Mr. H. Somers, Principal, at 137 Pearl St., East, Brockville, ON K6V 1R2. Tel: (613) 345-1101.</p> <p><b>FRUITLAND:</b> John Knox Memorial Christian School invites teacher applications in the following areas. A part-time (50%) position in <b>remedial education</b> is available. Please contact: Mr. J. de Jager, Principal, Box 27, Fruitland, ON L0R 1L0</p>	<div></div> <p><b>ACTON:</b> Looking for work in B.C. for the summer. Am a 23-year-old college student, very willing and able to do anything. Write: Paul VanBendegem, R.R.#1, Acton, ON L7J 2L7 or call nights 1-519-853-2380.</p>	<p><b>BRANTFORD:</b> I, Michael Bootsma, currently in my first year at Redeemer College, am looking for a summer job. I have experience on a dairy farm, on a pig farm and in construction. I am willing to work in a new field. If you have an opening for me, you can reach me at either of the following addresses: My school address: 657-1 Francis Rd., Burlington, ON L7T 3X6; 1-416-634-8246. My home address: R.R.#1, Brantford, ON N3T 5L4; 1-519-752-6316.</p>
For Sale	Help Wanted	Teachers	Teachers	Teachers
<p>Lowrey Organ, 2 manual, electronic. Price \$700.00. Call (416) 957-3098.</p> <p>All "old" Andykers, must own the book: <i>Andykers in Verzet</i> (1940-1945). Send only \$10.00 + \$1.60 (postage) to: Peter Prins, Box 1858, Lacombe, AB T0C 1S0</p>	<p><b>Mother's helper</b>, 15-20 hrs./wk. May 12 - July 11 and after August 4. Flexible hours. Toronto: Bayview/ Millwood area. Tel: 481-9849.</p> <p>Single experienced help wanted on my <b>Holstein farm</b> near Hamilton. Room and board if required. Paul McDougall, R.R.#1, Smithville, ON L0R 2A0. Phone: (416) 643-2364.</p> <p><b>Fruit and vegetable grower</b> in the Hamilton area has an opening for a boy and/or girl for marketing and general farm work. Room and board provided. Starting date: May-June. Phone: (519) 647-2534.</p> <p>A Christian daycare centre requires an <b>assistant supervisor/ teacher</b> with an E.C.E. diploma, commencing in June. Experience necessary. Apply to Bayfair Daycare, Pickering, Ont. (416) 839-1842.</p> <p>Permanent position available for ambitious, young, married man on 85-cow <b>dairy operation</b> near Edmonton. Must have experience in milking and general farm chores. Three-bedroom home available. Phone (403) 998-1400.</p> <p>Mature Christian person willing to make a one-year commitment to work with adolescent boys in a residential treatment home as a <b>child care worker</b>. Must be able to provide structure, stability and be equipped to help the boys develop further in their personal life. Reply to: Grand River View Homes, 1996 Hollybrook Cresc., Ottawa, ON K1J 7Y6.</p>	<p><b>GUELPH:</b> John Calvin Christian School situated in a beautiful university setting invites applications for several part-time positions: <b>K - 60%; special ed - 40%; principal's relief - 40%.</b> It may be possible to combine any of these into a full-time position. Send inquiries and applications to: Jake Vriend, John Calvin Christian School, 290 Water St., Guelph, ON N1G 1B8 or call: (519) 824-8860 (school) or (519) 836-6507 (home).</p> <p><b>LINDSAY:</b> A <b>primary and junior teacher</b> are needed for a growing Christian elementary school. Applicants should have an Ontario Teachers' Certificate and be prepared to work hard in a trans-denominational school with building plans and an exciting future. Apply to: Heritage Christian School, Gerald Brock, Principal, 130 Colborne St., W., Lindsay, ON K9V 3T5; (705) 324-8363.</p> <p><b>LONDON:</b> The London Parental Christian School requires the following teachers for the coming school year. 1. a <b>music teacher</b> — one day per week; 2. a <b>French teacher, grades 6-8</b> — 10 hours per week. Please send your resume and letter of application to Mr. Herb Goodhoofd, Principal, L.P.C.S., 202 Clarke Rd., London, ON N5W 5E4.</p>	<p><b>REXDALE:</b> Timothy Christian School would be pleased to receive applications for the position of a <b>Junior-Intermediate teacher</b> with a major in French. Contact Mr. H.K. Bergsma, Principal, for information and application form. (416) 741-5770 (school) or (416) 793-3336 (home).</p> <p><b>SARNIA:</b> Lambton Christian High School solicits applications for a teaching vacancy in <b>mathematics/ computer and a science</b> teacher. Please send applications including qualifications, experience and references to: Mr. W. Drost, Principal, c/o Lambton Christian High School at 295 Essex St., Sarnia, ON N7T 4S3. Telephone: area code (519) 337-9122.</p>	<p><b>SARNIA:</b> Sarnia Christian School will be in need of a full-time <b>kinder-garten teacher</b> for the 1986-87 school year. Please send application and resume to the school or contact the principal Mr. L. Smit at (519) 344-4562 (school) or (519) 337-3995 (home). Sarnia Christian School, 1273 Exmouth St., Sarnia, ON N7S 1W9.</p> <p><b>STRATFORD:</b> Stratford &amp; District Christian School invites applications for an opening for <b>teaching principal, grade 7 &amp; 8</b>, also teacher for grades <b>3, 4 &amp; 5 or 1, 2 &amp; 3</b>. Please send resume to Chairman of the Board, Sid Vanderheide, R.R.#2, Mitchell, ON N0K 1N0 or phone (519) 393-5520.</p> <p><b>WINDSOR:</b> Maranatha Christian Academy, an interdenominational Christian elementary school in Windsor, Ont., is in need of a <b>primary teacher</b> and a qualified <b>French teacher</b>. Interested applicants may respond by mail to: 2440 Virginia Park, Windsor, ON N9E 2B4 or by calling (519) 966-7424.</p>
Accommodation	Real Estate	Help Wanted	Help Wanted	Help Wanted
<p><b>Expo 86 Vancouver</b> 3 bedroom suite for rent close to bus and skytrain. June, July and August only. No pets, non-smokers only. \$40.00 per couple per day or \$250.00 per week \$5.00 each add. person. Phone (604) 434-1751.</p> <p>Travelling thru Regina to Expo 86? Consider staying at our home at CRC bed and breakfast rates. Proceeds to go to our Christian school. Don &amp; Eva Miedema, 3802 Caen Ave., Regina, SK S4S 0Y8; 306-586-1703.</p> <p><b>Going to Expo?</b> or visiting B.C. this summer? Bed and breakfast with Chr. Ref. family in the beautiful Fraser Valley, close to: Harrison Hot Springs Minter Gardens, Flintstone Park, Waterslides and Health Gate. Only 1½ hours from Vancouver via Highway 1. Camper and trailer hook-ups and parking available. Proceeds to the Chr. Ref. Church of Agassiz, B.C. For information and reservations call: (604) 796-9903, 796-2348, 796-9177, 796-9772 or write: S. Pranger, 2019 Probert Dr., Agassiz, B.C. V0M 1A0</p>	<p><b>ADA REALTY LTD.</b> 3412-102 Ave. Edmonton, AB T5W 0A3 Tel. 471-1814 <i>Sid Vandermeulen</i> Contact us first when you think of moving to Edmonton and district. <i>Het vertrouwde adres.</i></p>	<p><b>CAMP KE-MON-OYA</b> <i>a Christian boys' and girls' camp, has staff openings for:</i> <b>Camp Cook</b> for July and/or August <b>Activity Counsellors</b> in board sailing, nature and arts and crafts. 18 and older, July and/or August <i>If you feel called to spend a summer sharing the Gospel with children, please write to:</i> <b>Camp KE-MON-OYA, Box #213, Apsley, ON K0L 1A0</b> or call (705) 656-4631</p>	<p><b>Immanuel Christian School</b> <b>Charlottetown, P.E.I.</b> invites applications for the position of <b>TEACHING PRINCIPAL</b> Since this is the opening year of the school, (grades 1-6) we are looking for someone with leadership qualities and administrative ability. Send application along with resume to: <b>Mrs. Esther Hovingh, Sec. of the Board</b> <b>R.R.#3, Cornwall, P.E.I. Canada C0A 1H0</b> <b>Tel. (902) 566-4565</b></p>	<p><b>Medicine Hat Christian School</b> <i>Due to further expansion and expected vacancies in the schoolyear 1986-87, our inter-denominational school from kindergarten to grade 9 invites applications from qualified teachers in the following areas:</i> <b>Kindergarten</b> half time <b>Primary</b> two or possibly three positions. Applicants with strong Christian commitments and a major interest in music are especially invited to apply. <i>Our brand new facilities will be located in Medicine Hat's newest surveyed area.</i> <i>You are invited to send application, resume, and transcripts to:</i> <b>Mr. William Slofstra, Principal</b> <b>Medicine Hat Christian School</b> <b>318 - 8th Street, N.E., Medicine Hat, Alberta T1A 5R6</b></p>
Invest in Safe Mortgages	Real Estate	Excellent Business Opportunity	Help Wanted	NEWMARKET:
<p><b>Invest in Safe Mortgages</b> any amount, but minimum \$5,000.00 Interest rates from 11½ to 15½ % Terms of 1, 2 and 3 years. Some excellent 1st and 2nd mortgages available. <b>Call: G. Broos Realtor Ltd.</b> <b>Mortgage Brokers, ask for Harry Snoek</b> <b>(416) 221-7400</b></p>		<p>Are you energetic, self-motivated, ambitious and eager to own your own business? We have an excellent opportunity available to you involving carpentry, sales and management. No office or warehouse required. This opportunity is available to all residents of Ontario, to deal directly with a leading and stable manufacturer. <i>If interested, please direct all inquiries to:</i> <b>P.O. Box #158, Sarnia, ON N7T 7H9</b></p>		<p><b>NEWMARKET:</b> The Holland Marsh District Christian School invites applications for possible openings in the <b>primary grades</b> for the 1986/87 school year. There will also be a vacancy for a <b>grade 6/7</b> position. Applicants with strengths in music, French, physical education and remedial are especially encouraged to apply. Please send applications with resume to the principal: Mr. H. Vandervecht, The Holland Marsh Dist. Chr. School, R.R.#2, Newmarket, ON L3Y 4V9; (416) 775-3701 (school) or (416) 775-2645 (home).</p>



Classifieds/Events


Summer Job Market	Summer Job Market	Summer Job Market
<p><b>BOWMANVILLE:</b> I am a 19-year-old college student seeking summer employment. I have experience as a mother's helper, child care worker, working with mentally and physically impaired children and adults; as well I have worked in a factory as a machine operator. Available May 26 till August 29. Please call or write: Darlene Borger, 316 Rooks Hall, Calvin College, Grand Rapids, MI 49506; (616) 957-6624 or at parents: 25 Jane St., Bowmanville, ON L1C 1G3; (416) 623-6049.</p> <p><b>DUNNVILLE:</b> I am a 19-year-old girl who is looking for a job in the field of horticulture. Preferably flower shop or garden centre: 4 years greenhouse experience with roser, familiar with flower arranging, accepted in Guelph University as a horticulture student. Call Marcella Eikelboom (416) 774-3006.</p> <p><b>GUELPH:</b> 18-year-old girl requires farm work. (preferably dairy) Has previous experience. Available June 17th - August 31, 1986. Phone Annette Aasman at 1-519-824-4643. 11 Neeve St., Guelph, ON N1H 4B8</p> <p><b>GUELPH:</b> 15-year-old boy would like job on farm for summer holidays. Preferably southern Ontario. I attend Woodland Chr. High School, have worked two summers on dairy farm and am able to milk. Please call John Wiebenga, (519) 821-1155.</p> <p><b>HAMILTON:</b> I am presently a first-year student at Mohawk College in Office Administration. I am seeking summer employment from May 1 to August 29, 1986, in secretarial administrative duties. I have the appropriate skills and am eager to gain work experience. My typing speed is 50 wpm, shorthand is 70 wpm. If you wish more information, contact Nancy Van Raalte at 387-2708.</p> <p><b>HAMILTON:</b> Responsible grade 9 girl would like to babysit or be a mother's helper in your home, for a few days a week, I will also do any other odd jobs you might have. Hamilton, Ont. Mohawk and Garth area call 389-2012 Wendy Bulthuis.</p> <p><b>LINDSAY:</b> 17-year-old grade 12 student wishes summer job anywhere in Ontario or Quebec. Have experience in both farrow to finish and dairy farm work, and can operate tractors and machinery. For more information call 1-705-432-2508 and ask for Linda.</p> <p><b>LINDSAY:</b> 15-year-old boy looking for summer employment (any kind, 705-324-9956. Tim Veltman, R.R.#6, Lindsay, ON K9V 4R6</p> <p><b>LUCKNOW:</b> I am 16 years old and looking for a job on a farm. Experienced in general farm work and enjoy working around machinery. I would prefer to work on a dairy farm. I live near Lucknow. Call 519-395-5316 and ask for Ed.</p> <p><b>MOOREFIELD:</b> Mature 15-year-old girl would like job as babysitter or mother's helper in Listowel-Drayton area. Call Tina 291-4639.</p> <p><b>MOUNT HOPE:</b> I am a grade 12 student, 18 years of age and would like to be employed this summer. I have experience in house cleaning and industrial cleaning and babysitting. Please contact Monique Fennema, (416) 679-4829.</p>	<p><b>PALMERSTON:</b> Responsible 17-year old, grade 11 student, looking for a summer job. I am willing to do any job you might have. I have a lot of experience in babysitting and being a mother's helper. Contact Joanne Katerberg, R.R.#3, Moorefield, Ont.; telephone: (519) 638-2228.</p> <p><b>PETERBOROUGH:</b> 18-year-old girl, who will be attending Redeemer College in the fall, is looking for a summer employment. Interested in greenhouse and garden work, and working in stores and nursing homes, but will take many other jobs. Speaks fluent Dutch. Phone (705) 799-5683. "Carine."</p> <p><b>PORT DOVER:</b> 17-year-old student looking for work preferably on a dairy farm. Lived on a dairy farm all his life with one summer dairy farm experience in New Brunswick. Available from June 25 to end of August. Almost anywhere in Canada. Phone 1-519-426-2813 for Len Bootsma.</p> <p><b>ST. CATHARINES:</b> I am a full-fledged carpenter (journeyman) now studying at Calvin College. I am interested in contracting for small carpentry jobs in my area during the months of June, July and August. Do you want a kitchen renovated or a sundeck made? Contact Ed Witvoet at 684-3991.</p> <p><b>ST. CATHARINES:</b> Second-year Calvin College student would like to find temporary employment from May 26 to June 30. I have a lot of experience with young children and enjoy working with people. Would prefer a job connected to health care or a sales position; but will consider all possibilities. Contact Laurie Vandezande at 483 Scott St., St. Catharines, ON L2M 3X1 or (416) 934-5954.</p> <p><b>ST. GEORGE:</b> A mature, hard working student, almost 17 is looking for a summer job preferably in the area of general office work, but also experienced in farm work. Call Fred de Haan at 1-519-448-1190.</p> <p><b>SEAFORTH:</b> 17-year-old high school student would like a summer job dealing with greenhouse or garden work. I have had some experience in these areas. Please phone or write to Steven Van de Ban, R.R.#1, Seaforth, ON N0K 1W0; telephone no. (519) 527-0705.</p> <p><b>SEAFORTH:</b> Hi! I'm a grade 11, 17-year-old student seeking summer employment relating to garden or greenhouse work or doing odd jobs around the place. Please write to Harvey Van de Ban, R.R.#1, Seaforth, ON N0K 1W0 or telephone at (519) 527-0705.</p> <p><b>SHUBENACADIE:</b> I'm a male, 20 years old, MIS (Management Information Systems) major at Dordt College seeking employment for the summer dealing in the field of computers. I have dealt with several different programming languages and I am familiar with database computer systems. I am willing to work in eastern Canada or U.S. For more details contact: Jeff Bokma, 314 8 St. N.E. Sioux Center, Iowa 51250 or call (712) 722-3005 after May 10 my home address is: R.R.#1, Shubenacadie, Nova Scotia, B0N 2H0.</p> <p><b>THAMESFORD:</b> 18-year-old male student with driver's licence looking for summer employment. Has experience in sales, dairy and poultry farming. Please contact Roger Amsinga at 285-5217 or write to me at R.R.#4, Thamesford, ON N0M 2M0</p>	<p><b>WOODSTOCK:</b> 14-year-old girl looking for a summer job. Can do light house work and am able to babysit and cook. I love working with horses. Call Lisa Matter at (519) 467-5202 or write R.R.#5, Woodstock, ON N4S 7V9.</p> <p><b>WOODSTOCK:</b> 16-year-old boy seeking a summer job. Have experience on the farm with pigs and chickens. Will learn other. Could also work in the greenhouse; I have a green thumb. Contact Tom Matter at (519) 467-5202 or write R.R.#5, Woodstock, ON N4S 7V9.</p> <p><b>WOODVILLE, Ont.:</b> Natalka Balhuizen, age 16, 5' 9" tall, able and willing to tackle any summer job. Available June 21 to the end of August. Phone (705) 953-9639.</p>

ISRAEL  
TOUR SPECIAL


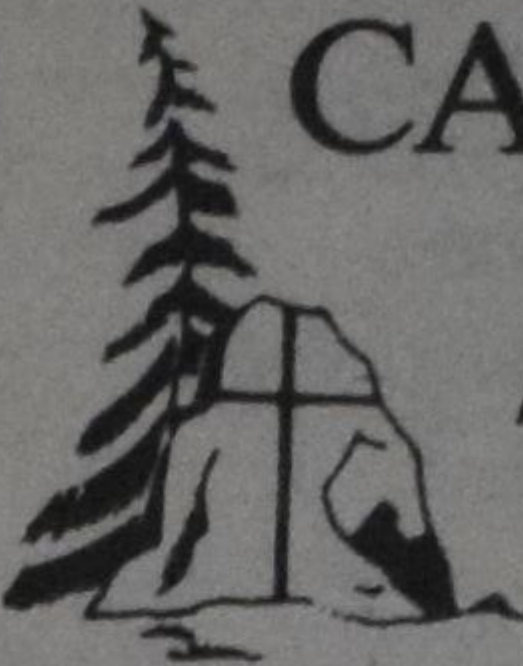
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**Saturday, May 10:** First Chr. Ref. Church, corner Charlton & Hess, Hamilton — 8:00 p.m.

**Sunday, May 11:** Covenant Chr. Ref. Church, Parnell Rd., St. Catharines — 8:15 p.m.

**Christian Faith, Health and Medical Practice**

A Conference co-sponsored by Calvin College

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Discussion of some of the moral problems of medical treatment and health care, in the light of Christian principles of biomedical ethics. Speakers from the Calvin Center for Christian Scholarship: Hessel Bouma III, Douglas Diekema, Theodore Rottman, Edward Langerak and Allen Verhey, with respondents obtained by the Institute.

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Location: Institute for Christian Studies  
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**Registration Deadline June 1, 1986**

More events  
next page ...



Dutch/Events

Salem's 24th Annual Meeting

Saturday, May 10, 1986, at 1 p.m.  
at Holland Christian Homes, Brampton, Ont.

will, D.V., focus on Salem's future.

- Agenda: Opening
- Business report
- Elections
- Budget 1986

Group and general discussions about Salem's future.

Supporters welcome!

Why not place a free announcement in our calendar?

Let's Play Chess P. Layer

THE FEBRUARY LADDER

Contestants	Problems: Points:	#1080	#1081	#1082	#1083	Sub. Total	Prev. Total	Total
G. Bloemendal (III)		3	2	3	2	10	63	73
J. Wilms (VIII)		0	2	3	2	7	61	68
K. Amsinga (X)		3	2	3	2	10	(98)	10
J. Bartok		1	2	0	2	5	New Wel- come!	5

Comments

A hearty welcome to Mr. Bartok who has decided to join us. I hope you will have a successful climb to the top.

The two-movers did not give any trouble this time. Note the en passant variations (with check) in #1083. New chess players often forget this rule. Composers have made exciting problems using the en passant rule.

Solutions to the February Ladder

#1080 (Game Position) 1. --, Q-K3 threatening 2. --, QxR mate and 2. --, QxR (N5) If 2. RxQ, R-Q8 ch., and mate next move.

Try: 1. --, Q-K4; 2. Q-K4 and White escapes immediate danger.

Try: 1. --, B-R7 ch.?, 2. K-B1, B-N6; 3. Q-B3 stops Black or 3. RxB, R-R8; 4. K-K2, Q-K3; 5. R-K3 probably wins for white.

#1081 (ten Cate) 1. P-B3 threat: 2. Q-N4 mate

#1082 (Paltz) 1. B-K5 tempo!

1. --, Q-B4 or B6; 2. R-R4 ch., Q-R6; 3. RxQ or NxP mate

1. --, Q-B5; 2. RxQ, K-R7; 3. R-R4 mate

1. --, QxB; 2. R-R4 ch., Q-R7; 3. NxP mate.

#1083 (Pape) 1. P-K4 threat: 2. R-Q5 mate.

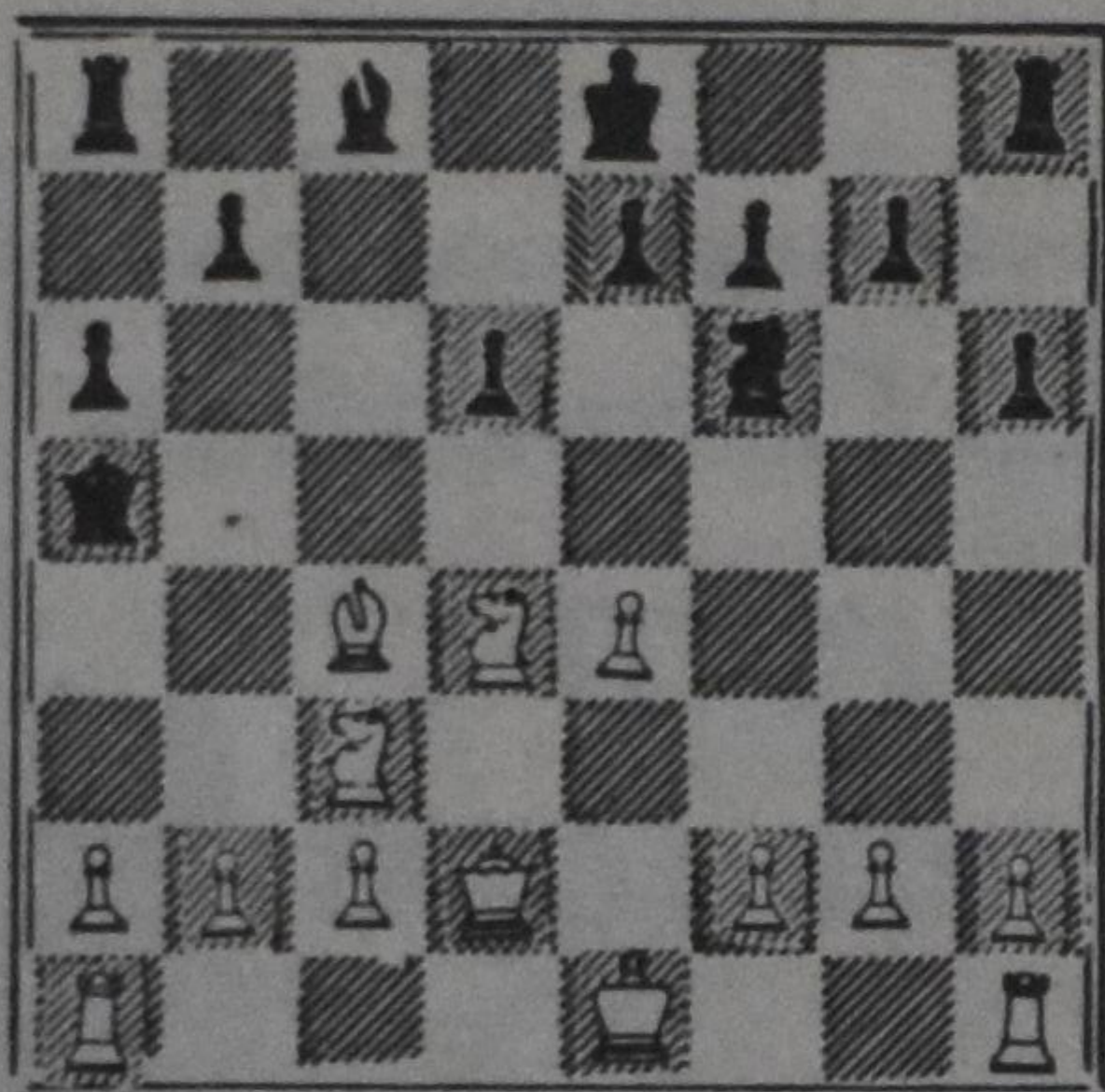
CORRESPONDENCE RESULTS 1985

K. Amsinga ½ P.W. Lamain ½

KING SIDE ATTACK

The following position was reached after Black's 9th move in the above-mentioned correspondence game.

Black: Lamain



White: Amsinga

10. 0-0-0 A fighting move which promises a lot of fast action.

Neither side can afford wasted moves.

10. --, P-K3;

13. B-N3, 0-0;

11. KR-K1, B-K2;

14. P-N4, N-R2;

12. P-B4, Q-B2;

15. K-N1, P-QN4;

Black starts his own attack. White moved the King to avoid B-N4 after his next move.

16. P-B5, B-N4;

18. N-R4, P-K4;

17. Q-K2, P-N5;

19. N-KB3, B-K2;

Black should not trade his defensive pieces yet.

20. P-R4, K-R1; freeing his Bishop's pawn

21. Q-Q2, P-QR4;

22. Q-K3, R-QN1; White is even threatening the Queen's side.

23. P-N5, P-R4; If Black can block the pawns, the threat is over.

24. P-N6, PxP; N-B3 is too dangerous due to N-N5

25. PxP, B-N5;

26. R-KB1, R-B5;

27. B-B7, N-B3; The Bishop move protects white's Knight in an offensive manner. Black's rook move made the KB3 spot safe for Black. Active defensive moves were made on both sides.

28. N-N5, BxR; White sacrifices the exchange for good chances, for instance B-N3 and N-B7 check.

29. RxB, N-N5;

30. Q-Q2, BxN;

31. PxB, R-B7; This move delays R-R1 and RxP check, while at the same time threatening white's QBP.

32. Q-Q3, Q-K2;

33. P-N3, R-Q1;

34. N-B5, This move protects against QxP by activating his own isolated Knight.

35. --, RxB;

Black decides to give back the exchange. This effectively stops White's Kingside attack. The game ended in a draw some moves later. (½-½)

Dat heb je als je de jongste

Hope Stroomenbergh

"Klingelingeling!!" De grote koperen bel in de gang hing te trillen aan zijn veer.

De man op de stoep had in zijn zenuwachtigheid een beetje te hard aan de knop getrokken.

Half verscholen achter moeders rok hoorde ik een bekende boodschap:

"Complemente en de vrouw is bevalle van een jongedochter."

"Wel gefeliciteerd, Heidekamp, en is alles goed?"

"Joe, alles goud, en of juffrou komt om lutje poppie te bekieke."

"Ja, ik kom gauw eens. Donderdagmiddag, is dat

goed?"

En moeder ging altijd. De kleine dorpsgemeente was al jaren vacant. Een waarnemend consulent uit een naburige gemeente had de taak het Avondmaal te bedienen en soms de catechisaties te leiden.

En — het hoofd van de Chr. School deed de rest. Dat was: het kerkorgel(tje) bespelen, preeklezen, kerkeraadsvergaderingen en verenigingen leiden, zieken bezoeken, tuchtgevallen, begrafenissen en zelfs een huwelijk sluiten werd soms aan vader overgelaten (ik weet niet of dat wel helemaal volgens de kerkenordening was.)

Alleen de daaropvolgende bruiloften, waar Meester en Juffrouw natuurlijk ook uitgenodigd waren, moesten het zonder hem doen "Daar voel ik mij niet thuis," zei vader dan.

Ook de traditionele Neijarsvisites of een avondje buurten, nee, daar was hij nooit voor te vinden. "Ik heb geen tijd," zei hij tegen de mensen (en dat was waar) en tegen moeder: "Ga jij maar, ik kan geen avond vullen met koetjes and kalfjes."

\*\*\*\*\*

Omdat ik de jongste was, en misschien ook omdat ik overal met m'n kleine neus bij stond, hoorde en zag ik veel dat me in mijn verdere leven is bijgebleven.

Zo ging ik dan heel jong met moeder mee op talloze kraamvisites.

Eerst kreeg ik een schoon jurkje aan, een schoon Brabants bontje, kan ik wel zeggen.

Ik had twee gele, twee rode en twee blauwe ruitjes, zodat de kleur het enige verschil was, als je iets anders aan kreeg.

Maar dat hinderde mij niet op die leeftijd. Ik werd door ons dienstmeisje op de keukentafel gezet en m'n schoenen werden afgeborsteld. Ik herinner me nog het gevoel van hard gekriebel op m'n tenen. Dan ging ik bij moeder achter op de fiets, op de bagagedrager.

"Zit stil, anders gaat mijn soep erover!" (die in een aker aan het stuur hing.) "En hou je voeten wijd, anders komen ze in de spaken." Nog een klein pakje ging in de fietstas, en daar gingen we dan.

De gemeente was erg uitgestrekt en de tochten duurden de hele middag.

Op de grote weg ging het wel, auto's kwamen er bijna niet voorbij, maar dan kwam ... "de loane." Waarom woonden de mensen niet gewoon aan de straatweg, vraag ik me eigenlijk nog steeds af. Waarom moest bijna iedereen aan het eind van een lange zandweg wonen? De boeren-wipkarren hadden er een diep spoor gemaakt, daarnaast was een heel smal weggetje voor de fietsers. Maar daarnaast was een sloot met of zonder water en dat was teveel voor moeder die pas op latere leeftijd fietsen had geleerd.

Wij kinderen werden er niet heet of koud van, wij waren echte fietsacrobaten geworden in dat modderland. Dus, moeder stapte af en we liepen verder. Eindelijk werd de fiets tegen het huis gezet en kreeg ik het kleine pakje uit de fietstas. Ik wist wat het was: het traditionele babyjurkje, waarvan moeder er zes tegelijk kocht en die niet duur waren. Binnen werd "Juffrou" enthousiast begroet door de

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Dr. Jelle Faber  
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Participants

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bent

buurvrouw, die zo lang kwam helpen als het nodig was. Dat heette “naberdienst” en iedereen kwam in tijden van geboorte en sterven die plicht na.

\*\*\*\*\*

De moeder lag meestal nog in de bedstede, een donkere alkoof in de huiskamer, de deuren open.

Na een praatje nam de trotse moeder dan het ingebakerde pakketje dat naast haar lag, op, en vroeg of ik het “lutje poppie” zou zien.

O, hoe goed herinner ik me nog dat ik wist dat ik “ja” moest zeggen en glimlachen, maar ... ik vond er niets, maar dan ook niets aan.

De babies waren allemaal gelijk: een stijf flanellen luierpak, geen voetjes, handjes of haartjes te zien; *alleen* het rode rimpelige gezichtje was al wat zichtbaar was. Dan kwam steevast de vraag: “Wou je het mee naar hoes (huis) hebben?” Weer voelde ik dat ik “ja” moest zeggen, maar meestal werd me die leugen toch te bar, en zei ik maar ronduit: “Nee!” Dan lachten de vrouwen wat en werd het pakje weer naast de moeder neergelegd, waar het ook ’s nachts verbleef, nadat vader erbij gekropen was.

Moeder en ik werden achter de tafel gepoot, en de melkthee voor ons op het gebloemde tafelzeil neergezet. De hoeken waren meestal doorgesleten, de mensen waren doorgaans arm. Het theeblad stond aan één zijde van de tafel, waarlangs een grauw doekje hing.

“Het schutteldoukie” (schoteldoekje) waar de vaat mee gewassen en gedroogd werd, handen en kinderneuzen mee afgeveegd en wat dies meer zij.

Ik vond dit allemaal heel gewoon. Maar ik hoorde moeder soms thuis berustend zeggen: “Ik doe mijn ogen maar dicht!” Maar — heeft ze ons later bekend — het is wel eens gebeurd, dat ze in een onbewaakt ogenblik het theekopje ledigde in het pot met geraniums of in het vuurtestje van de voetenstoof, en de koekjes liet verdwijnen in haar halsopening. Dat gebeurde in het huisje van oude Griete, die altijd haar kunstgebit liet grijnzen in een kopje op het theeblad.

Maar, ik zat daar achter de tafel te wachten op het grote moment, dat de buurvrouw naar het smalle hoekkastje ging voor de koekjestrommel. Twee schoteltjes werden neergezet, waarop niet één, niet twee, maar wel zes koekjes gestapeld werden. Ik pikte de twee grootste en knabbelde ze op. O, hoe wreed voor een kind een schotel met koekjes voor je te hebben, en daarbij nog een gastvrouw die steeds maar aandrong: “Neem nog een

koekie!” Maar daar waren moeders ogen en ik wist dat dit aandringen alleen maar een beleefdheidsvorm was. Van ons werd verwacht maar twee te nemen, meer zou onbeschoft zijn. De rest ging weer terug in de trommel, als wij weer op de laan liepen.

Soms begon de baby te huilen, zodat de vrouwen elkaar niet meer verstaan konden. Dan knoopte moeke haar bedjak los, en poppie was weer stil aan heur borst. Ik stond dat wonder een poosje aan te kijken en vroeg dan of ik buiten mocht spelen.

\*\*\*\*\*

Niemand, die dat niet heeft meegemaakt weet hoe heerlijk je kunt spelen rond deze armelijke boerenhuizen; waar je naar buiten stommelde over de legio klompen, die altijd precies voor de deur stonden. “Waarom er niet naast?” zei moeder altijd, maar dat deed niemand.

De kinderen toentertijd hadden geen speelgoed om mee te *spelen*. Mijn vriendinnetje had een prachtige pop, maar die hing in de doos aan de muur in de veurkeuken (de beste kamer),. Ze mocht er alleen naar kijken. Een ander had een stenen serviesje in haar moeders glazenkastje staan. De stakkerd heeft er nooit thee uit geschonken of gedronken.

Maar o, er waren zoveel andere dingen om mee te spelen. Dingen die ons meer vreugde gaven dan poppenwagens en dinky-toys.

Daar waren de afgedankte oude ploegen, wagens en fietsenframes, die achter de kippenhokken lagen. Het hooi, waar je naar hartelust in springen kon of elkaar mee bekogelen.

De koeien waar je op zitten mocht, maar ik had liever een paard, dat zat veel zachter.

Ieder huis had een Jan, het onze inclus. Hij was: Jan van de meester. Er woonde zelfs een gezin dat *twee* Jannen had, omdat de beide grootvaders Jan heetten.

Daarom werden de beide broers Dikke Jan en Lutje Jan genoemd, zelfs tot op vandaag.

Appie, Jan en ik speelden spelletjes als: land verkopen met een oud, roestig mes. Koeien en schapen verkopen: de dieren gemaakt van zonderling

gevormde takjes. Eikelen; in een putje, gemaakt met je hak. Klimmen in krentenbomen en bessen eten zoveel je lustte. Slootje springen en putje springen, wat heerlijk griezelig was. Een put was een diep gat, ergens om het huis door de boer zelf gegraven en alleen maar afgedekt met een paar gammele planken. Moeder had altijd een beetje angst voor deze putten, maar ik heb nog nooit gehoord, dat een kind daarin verdronken is. Iedereen wist zelfs in het donker waar die put was.

\*\*\*\*\*

Om half zes moest ik thuis zijn om te eten. Maar in de zomer zat ik dan meestal bij de boer aan tafel en at met smaak het zure roggebrood met spek. Een schaal met aardappelen en een pannetje “stip” (jus) stonden midden op de tafel. Iedereen kreeg een ijzeren vork. Om beurten prikte men een aardappel uit de schaal, en doopte die vervolgens in de “stip.” Zodoende had de boerin weinig borden af te wassen.

Na het eten werd de Bijbel vaak aan mij gegeven, om een hoofdstuk te lezen. Ik deed dat graag, want thuis kreeg ik die kans maar eens in het jaar, nl. op mijn verjaardag en dan wilde ik altijd uit Klaagliederen lezen. De broers en zusters zaten al bij voorbaat hun oren te spitsen of ik ook fouten zou maken. Maar bij boer Volkers had ik een beter gehoor. De boerin zat devoot met haar handen gevouwen in de schoot me aan te staren, evenals de boer. Ik probeerde goed luid en goed op toon te lezen.

Het werd zeker gewaardeerd, want de boer zei eens na het lezen van het hoofdstuk tegen zijn vrouw: “Dat wicht doet het waarentje beter dan Berend de Bouter!” (de voorlezer in de kerk).

Met trots vertelde ik thuis what boer Volkers had gezegd; wat een daverend gelach ten gevolge had. Dat heb je als je de jongste bent in een gezin met 6 broers en zusters. En dat is goed!

Hope Stroomenbergh woont in Sarnia, Ontario.

Ouders en Grootouders

U kunt nu sparen met behulp van de Canadese Regering, die U de kans geeft om extra geld te verdienen voor de studie van Uw (klein) kinderen. Vraagt om inlichtingen over een *R.E.S.P., Registered Education Savings Plan*, dat men ook gebruiken kan voor studie buiten Canada!

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CALENDAR OF EVENTS

- Apr. 27

Spring Concert at 8 p.m. in the Bethel CRC, 716 Classic Dr., **London**, Ont. Participating choirs are: Shining Lights from Aylmer, Ingersoll Chr. Ref. Church Choir and Bel Canto Chr. Choral Society from London, Ont.
- Apr. 30

25th Annual Spring Concert in the Rehoboth Chr. Ref. Church, Scugog St., **Bowmanville**, Ont. By the Choirs and Brass of the Ontario Chr. Music Assembly under the direction of Leendert Kooij, with Andre Knevel at the organ. Admission: adults \$5.00, golden age and students \$3.00. Time: 8:00 p.m.
- May 2

Second Annual Craft Festival of Hamilton District Chr. High. From 11 a.m. to 10 p.m. at HDCH, 28 Athens St., **Hamilton**, Ont.
- May 2-4

All-Ontario Young Adults Day Rally at Faith CRC, 2265 Mountainside Dr., **Burlington**, Ont. Main speakers: the Revs. Den Haan and Quartel. Theme: “Unconditional Love.” Cost: \$30.00. Register before Apr. 18 to Tina Stuivenberg, phone (416) 522-3157.
- May 3

Organ recital by Andre Knevel in the Guelph Reformed Church, 79 Speedvale, **Guelph**, Ont., at 8 p.m.
- May 3

Annual General Membership Meeting of the Institute for Chr. Studies at 229 College St., 4th Floor, **Toronto**, Ont., at 2 p.m.: Speaker: Dr. Ian Rennie on “The ICS and Canadian Church History.”
- May 3

Organ Recital by the blind organist John Vander Tuin at 8 p.m., in Central Presb. Church, Charlton & Caroline, **Hamilton**, Ont.
- May 4

Spring Concert by St. Thomas & District Male Choir “Crescendo” in Knox Presby. Church, Hincks St., **St. Thomas**, Ont., at 8 p.m.
- May 5-15

Psalter Hymnal Study Conferences to familiarize CRC members with the Psalms and Bible songs will be held:  
**May 5:** Third CRC, **Edmonton**, Alta., at 7 p.m.  
**May 6:** CRC of **Coquitlam**, B.C., at 7 p.m.  
**May 13:** Maranatha CRC (Hwy 59 & 401), **Woodstock**, Ont., at 7 p.m. This conference was formerly scheduled for May 14. *Please note date change!!!*  
**May 15:** Calvin CRC, **Ottawa**, Ont., at 7 p.m.
- May 7

Ladies of Quinte Region will host a convention at the Ambassador Motel, **Kingston**, Ont., starting at 9:30 a.m. Speaker: Rev. John Visser. Topic: “Rejoice and wait upon the Lord.” Judy Foster of Women Alive will speak in the afternoon. Cost: \$10.00. For info. call Shirley Tadema at (613) 384-3431.
- May 9

Niagara League SWIM reunion banquet, 6:30 p.m., at the CRC, **Jarvis**, Ont. RSVP: Annette VanderMolen (519) 735-6119.
- May 10-11

Concert by Christian Choir “New Life” of St. Catharines and “Adoramus-Maranatha Choir” of York and Hamilton (classical favourites, negro spirituals, and more).  
**May 10:** First CRC (Charlton & Hess), **Hamilton**, at 8 p.m.  
**May 11:** Covenant CRC (Parnell Rd.) **St. Catharines**, at 8:15 p.m.
- May 10

Salem’s 24th Annual Meeting at 1 p.m. at Holland Christian Homes, **Brampton**, Ont. Everyone welcome!
- May 10

Andre Knevel in concert with the choirs “Soli Deo Gloria” and “Sursum Corda” in St. Andrews Presb. Church, **Sarnia**, Ont., at 8 p.m.
- May 10

An evening of inspirational classical music in Faith CRC, 2265 Mountainside Dr., **Burlington**, Ont., at 7:30 p.m. Musicians: Pam VanWeelden (pianist), Marita Blaak (soloist), Carolyn Mostert (organist), David Schneider (trumpet), Scott Lammers (saxophone), Carolyn Stronks and Michael Diaz (flutists), accompanied on the piano by Debbie VanEgmond. For info. call (416) 681-2386.
- May 16-19

Twelfth All-Ontario Y.C. Convention. Theme: “Trust and be Free.” At Queen’s University, **Kingston**, Ont. For registration contact your league secretary.
- May 17

Sarnia Chr. School’s Third Annual Family Break fast and Bedding Plant Sale at the school, 1273 Exmouth St., **Sarnia**, Ont.
- May 22,23,24

Students of London District Christian Secondary School presents “I Remember Mama,” a comedy by John Van Druten. At 7:30 p.m. at the school, **London**, Ont.
- May 24

Mid-America Reformed Seminary’s second commencement exercises at 10 a.m. in the First CRC of **Hospers, IA**. Speaker: Dr. Lester De Koster. Public invited.
- May 29-31

“Interpreting Scripture in the Reformed Community Today.” A conference at Redeemer College, **Hamilton**, Ont. Speakers include: Dr. David Holwerda, Dr. John VanderStelt, Dr. W.H. Velema, Dr. Jelle Faber, Dr. Carl Zylstra, Rev. Jack Vos and others. For info. call (416) 549-8024.
- May 31

Fellowship and Thanksgiving at 1 p.m. in Dundas Calvin Chr. School, Ofield Rd. N., **Dundas**, Ont. For info. call (416) 627-1411.
- June 6-7

Conference on “Christian Faith, Health and Medical Practice” co-sponsored by Calvin College and ICS. Speakers include Hessel Bouma, Douglas Diekema, Theodore Rottman, Edward Langerak and Allen Verhey. At the ICS, 229 College St., **Toronto**, Ont. For info. call (416) 979-2331.
- June 7

Woodland Christian High School will be celebrating its 10th anniversary. Sports events from 2:30 - 4:30. Evening program begins at 7:30 p.m. For more information contact the office at R.R.#1, Breslau, ON N0B 1M0. Tel. (519) 648-2771.
- June 11

Hollandse Dag in Moorefield Park. Starts at 10 a.m. Speaker: Rev. Hans W. Zegerius. Take lunch along.
- Jun.29-Jul.1

Fourth International IFFLP Congress at the Skyline Hotel, **Ottawa**, Ont. Theme: “Families in a changing world.” For info. contact: (613) 728-6536.

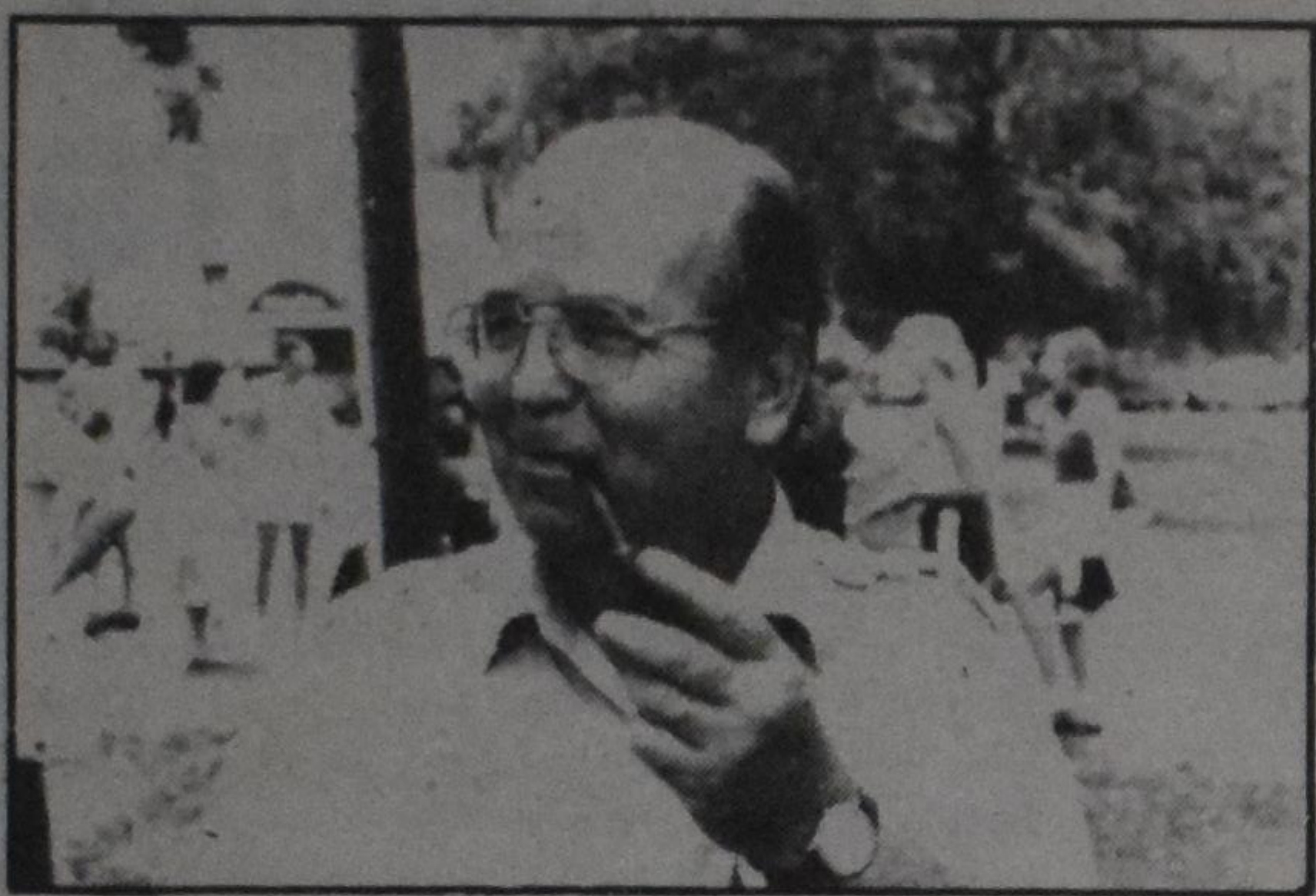
Advertising Deadlines

Dated	Mailed	Display ads	Classified ads
Fri. May2	Tues. Apr.29	Wed. Apr.23-8:30a.m.	Thurs. Apr.24-8:30a.m.
Fri. May9	Tues. May6	Wed. Apr.30-8:30a.m.	Thurs. May1-8:30a.m.
Fri. May16	Tues. May13	Wed. May7-8:30a.m.	Thurs. May8-8:30a.m.



## Dutch

### Van Halsema's Onthullingen



## De taak (2)

#### Herman de Jong

Vorige keer spraken we over een gebouw in steigers ... het Koninkrijk Gods. Een moderne gelijkenis waar je dwars doorheen kon kijken, integensstelling met de gelijkenissen die de Heer vertelde. Jezus vertelde "Ha, ha, zo zit dat" gelijkenissen. Maar omdat het Koninkrijk nu met ons is, behoeven wij het enkel te omschrijven.

Geen gemakkelijke zaak! Over de Koning hoeven we niet in de war te zitten! Maar de burgers ... rare kostgangers heeft de Heer. Moeilijk te begrijpen bij tijden.

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Nog eens een moderne gelijkenis.

Een orkest zat te wachten op de komst van de dirigent. De violen lagen op de schoten der violisten met trillende snaren. Vlug ontroerd waren ze, die kleine violen. Ze waren zich terdege bewust van hun belangrijkheid. Waren zij het niet die meestal de melodie speelden? Zei de éne viool tegen haar buur:

Als jij nou een paar gedeeltes verknoeid, ik hou je gedekt hoor! 'k Zal wat luider spelen! De minder geschoolde viool fluisterde verschrikt terug, "Maar dat kan immers niet, want deze nieuwe dirigent merkt meteen dat ik voor de flauwekul meestrijk. Ik vind het trouwens wel enig dat hij je dan helemaal niet boos aanstaart zoals die oude Duitse dirigent. Deze nieuwe kijkt je zo lief, zo vol vertrouwen aan, dat je ineens meer zelfvertrouwen krijgt."

Nog een viool snerpde door de sierlijke openingen van z'n buikje: "Als de tweede viool nu maar wat beter naar hem wilden luisteren. Altijd willen ze zichzelf laten horen .... ik word er ziek van. Ze moesten toch weten dat er critici in de zaal zitten. En wie krijgt de schuld als wij violen niet precies gebalanceerd zijn? De dirigent natuurlijk!"

De grote basviool was een gemoedelijke dikzak, maar desniettemin een leidende figuur die zich vaak verneukelde dat het publiek, ja zelfs de andere instrumenten, zijn grootheid niet door had. Compositorisch droeg hij toch het hele

orkest op zijn grote buik. Hij voelde zich lekker hoor, die basviool! Zijn snarenhout leek op de magere Calvijn en zijn dikke buik op de meer gezette melancholieke Luther. "Wat zitten jullie violen toch weer zenuwachtig te jermen, jermen," bromde hij.

De oboe, gespeeld door een zilverharige man van het Oude Ras onderbrak hem: "Dat vind ik nou niet leuk dat U te pas en te onpas het Oude Testament er bij haalt."

De basviool cirkelde op zijn steuntje en zag de oboe goedmoedig aan. "Lekkere jongen, ik wilde je heus niet op je klepjes trappen hoor. Net als jij houd ik van het Oude Testament, maar ook van het Nieuwe Testament, want onze dirigent zit daar immers precies tussen."

Toen, tegen de zenuwachtige violen, die maar door bleven gillen wie toch de meeste van hen was: "Ophouden met dat ged ....! Sorry, keteldrom, ik bedoel er niets kwaads mee, hoor. De dirigent komt zo, dus laten we ons op elkaar afstemmen. En liefelijk spelen hoor viooltjes ... anders krassen jullie maar op!"

De chromatische (sorry!) charismatische trompet zou nog even van de hoge toren blazen. "Dacht jij nu heus, slapende reus van een basviool, dat jij ons de waarheid zou kunnen vertellen? Wij, trompetten, schudden het publiek wakker, hoor!"

"Goed gezegd," zei de oboe, "Dat deden ze al ten tijde van de tempel en Jericho."

Nu begon ook de piccolo een duit in het zakje te doen. Als diaken, die alleen zo nu en dan aan het woord kwam, moest hij dat wel, want niemand anders deed het. Hij zei ziedend met schrille stem: "Jullie leren het nou ook nooit

hè? Waarom spelen wij? Toch om het publiek te dienen?"

"Volkomen met hem eens," tokkelde de harp, "jullie moesten wat meer naar dat kleine kereltje luisteren, inplaats van naar Mijnheer Dikzak en Meneer Klaroenstoot. Mijn snaren bespelen de gespannen snaren van de arme mensen, die daar in het duister zitten. Wij spelen alleen maar om zenuwen te kalmeren. En als jullie het toch over het Oude Boek hebben: De rozige knaap die eens mijn snaren tokkelde, kreeg een speer naar z'n hoofd ...."

"Oh ... begin nu even op mijn gevoel te werken," bromde de bas, "We hebben een vaste grondtoon nodig ...."

Het rode lichtje floepte af en aan. De oboe stond op .... gewichtig! Want nog was er geen beter instrument uitgevonden waarnaar de andere instrumenten zich konden afstemmen. Het lawaai dat nu door de podiumgordijnen in de zaal doordrong leek uit een synagoge te komen. Een mevrouwje in een bontjas fluisterde tegen haar dommelende echtgenoot: "Mooi hè, die moderne muziek!"

De gordijnen dribbelden naar links en rechts. De dirigent kwam op. Gedurende het gehele concert geen wanklank, de instrumenten waren hun eigenaardigheden vergeten. Op sublieme wijze werkten ze samen om de mooiste klank te vormen.

"Gek toch," dacht de Vox Humana, een weinig gebruikt register van het grote concertorgel, en de enige humanist onder de instrumenten, "dat ze nog steeds een dirigent nodig hebben om harmonisch samen te werken."

## Een vergeten held

#### Marcus Van Steen

((Canadian Scene) — Er is een nieuwe Amerikaanse film verschenen die — zo lijkt het althans — bedoeld is om eer te bewijzen aan de nagedachtenis van een Canadese held. Het gaat om Ned Hanlan, een man uit Toronto, die in 1876 wereldkampioen roeier werd en die titel behouden heeft tot 1888,

toen hij er ongeslagen mee ophield. De film heet: *The Boy in Blue* en is een geromantiseerde biografie met een grote dosis Hollywood fantasie, hetgeen weinig goed doet aan de nagedachtenis van Hanlan als nationale held.

De film doet Hanlan zien als een soort van gespierde boerenkinkel. De echte Hanlan was een gewone, intelligente, vrij licht gebouwde man. Hij woog tijdens de jaren van zijn roem niet meer dan 65 kg. Zijn roem heeft hij eenvoudig te danken gehad aan zijn bedrevenheid in het roeien. Als men hem zag roeien leek het zo

gemakkelijk dat sommige mensen het aan magie toeschreven en anderen suggereerden dat hij wellicht in het geheim een motortje had ingebouwd in zijn kano.

Edward Hanlan was in 1855 geboren op een eiland net buiten Toronto, waar zijn vader een winkel had. Hij had zijn liefde voor boten van zijn vader geërfd en was er zijn hele jeugd bij betrokken.

In 1871 kwam een nieuwe manier van roeien in de mode, waarbij de roeier op een heen en weer glijdend zitje zat. Hanlan maakt zich meester van deze nieuwe techniek en werd er zo goed in dat hij al gauw alle races

waaraan hij deelnam won. Hij was toen 19 jaar. In 1876 won hij in Philadelphia de gouden beker bij wedstrijden tijdens het honderdjarig bestaan van deze stad. Het volgende jaar werd hij Canadees kampioen en in 1878 voegde hij daaraan het V.S. kampioenschap toe.

In 1880 won hij het wereldkampioenschap in een race van vier-en-een-halve mijl op de Thames in Engeland. Hij deed er 26 minuten en 12 seconden over en het ging hem zo gemakkelijk af dat hij onderweg tijd had nu en dan even te stoppen en een praatje te maken met de mensen langs de kant. Toen hij de eindstreep had bereikt had hij nog zoveel tijd over dat hij teruggevaren is naar de op de tweede plaats varende Australische smid Sam Tricket. Hij roeide een poosje met hem mee, maar snelde toen plotseling weer weg om voor de tweede keer als eerste de eindstreep te passeren. Met dit soort prestaties heeft Hanlan een roem verworven die men vandaag de dag alleen nog maar weet op te brengen voor rock sterren.

In die dagen, voor de moderne Olympische Spelen, waren er niet zoveel wereldkampioenen. Hanlan was ook buiten de Canadese grenzen

bekend. In een aantal verschillende landen kon men shawls, dassen en shirts kopen met zijn foto er op. Toen hij de wereldtitel won werd er in New York een optocht voor hem georganiseerd en in Toronto werd hij officieel ontvangen. Zijn geboortestad schonk hem een stuk land op het eiland waar hij geboren was en dat eiland heet ook nu nog Hanlan's Point. In het Exhibition Park staat nu een standbeeld te zijner ere.

Voor de Eerste Wereldoorlog was de roeisport bijna net zo populair als baseball en hockey nu zijn. Toen Hanlan het Amerikaanse kampioenschap won in Lacine, Quebec waren er tribunes met 50.000 mensen en daarnaast hadden nog duizenden mensen zich een staanplaatsje veroverd.

Hanlan heeft alles bij elkaar meer dan 150 races gewonnen en daar \$50.000 mee verdiend, hetgeen in die tijd een flinke som geld was. Hij heeft zijn leven lang in Toronto gewoond en heeft samen met zijn vrouw twee zonen en zes dochters grootgebracht. In 1908 is hij op 53-jarige leeftijd gestorven.

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